THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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The Church.

What though winds and waves assail thee,
What though foes in scorn bewail thee,
Heaven-bound ark of liberty;
'Mid the sheeted lightning's glare,
'Mid the thunder's cloudy lair,
Where dark waves meet lurid air,
Shalt thou breast the stormy sea!

Thy true course shall ne'er deceive thee,
Thy tried Helmsman never leave thee,—
Onward, while the world shall last.
Star within the tempest's shroud,
Bow to bind the thunder-cloud,
Music soft when winds are loud,
His sure word is on the blast.

Where Monsoon his wing is folding,
Where the moon her court is holding
'Mid stern winter's palaces;
Where Ohio rolls his pride,—
There thy faithful dove hath hid,
And hath sought thy sheltering side,
With the immortal branch of peace.

By his dying promise given,
By thy harbor in the heaven,
Let the wild winds tell their tale;
By the hearts in his command,
By the gales hid in his hand,
Onward! to that silent strand,
Lift aloft the solemn sail!

Clouds afar thy course are bounding,
Yet the light thy sails surrounding
Marks a path in gloom for thee.
Onward! leave the weary world,
Every venturous reef unfurl'd,
High and bright thy pennon curl'd,
Heaven-bound ark of liberty!

British Magazine.

CHURCH DOCUMENTS.

ADDRESS OF BISHOP DOANE TO THE CONVENTION OF NEW JERSEY.

(*Continued from page* 485.)

It was my purpose, with the Divine permission, to have effected, before the present meeting of the Convention, another complete visitation; when circumstances of a domestic nature induced the conviction, that it was best to accomplish previously the removal of my family to the Diocese. This has been done, and we are for the present resident at Burlington.* But the time necessarily occupied has been so much greater than I expected, as to render impossible the complete circuit of the parishes. Thus disappointed, I have done what I could, as I shall now proceed to report to you,—designing, as soon as practicable, to visit, administering confirmation in as many as may desire it, the remaining parishes.

I commenced the *second* visitation of the Diocese, on Sunday, April 14, the first after Easter, preaching, morning and afternoon, and confirming *eleven* persons in Trinity Church, Newark; and, in the evening, preaching in the temporary Chapel of St. Matthew's Church, Jersey City.

On the evening of Wednesday, the 17th day of April, I preached in St. Mary's Church, Burlington, and administered confirmation to *twelve* persons. And on the 5th of May, the only Sunday that I have been at home since my residence at Burlington, I had great pleasure in assisting my reverend brother, the venerable Rector, by preaching twice.

On the 21st of April, second Sunday after Easter, I officiated in St. Paul's Church, Paterson, preaching twice, and confirming *fifteen* persons.

On the following Sunday, I officiated all day in St. Michael's Church, Trenton.

Wednesday, the first day of May, the festival of St. Philip and St. James, was to me a day of high interest and satisfaction, and to be remembered, I trust, as a day auspicious to the best interests of the Church. From the time of my first connexion with the Diocese, I had been in continual correspondence with my much esteemed friend, John Potter, Esq.; who, in connexion with several others of kindred zeal, had for some months projected the establishment of an Episcopal Church in the borough of Princeton. Prosecuting, with a most laudable assiduity, the enterprise in which they had engaged, and themselves most exemplary in the munificence of their own subscriptions, they have secured about five sevenths of the sum necessary for the erection of an appropriate edifice, beside the beginning of an endowment for the support of the Rector. On the day above named, I visited this enterprising association, and, for the first time that it was ever heard in Princeton, performed the public service of our Church. The Session of the Presbyterian congregation had very generously offered me the use of their pulpit, which I accepted, and preached to a highly respectable audience. I found no difficulty in performing the entire service; the responses in which, its peculiar and characteristic beauty, were well sustained. At a meeting subsequently held, the Society took the measures prescribed by the act in such cases made and provided, for its legal incorporation, by the name of "Trinity Church, Princeton," and elected delegates to this Convention. A beautiful building lot has been purchased, materials are in part procured, and the laying of the corner-stone is only delayed until a suitable plan shall be obtained. The site of a most respectable College, and Theological Seminary,—itself a beautiful and flourishing town, in the midst of a fine country,—and soon to be connected by sloop navigation with the two great cities of the Union,—I know of no place in which it is more desirable that an Episcopal Church should be established, and very few which offer better encouragement for the undertaking. I cannot close this notice without a devout recognition of the especial hand of God, not only in the suggestion of the plan and its promotion, thus far, on the part of those more immediately interested, but in procuring an expression, universal, and, as it were, by acclamation, of the favor of the whole community. Let it be in our prayers, brethren, that the Lord, who hitherto hath helped us, will continue and complete the good work which he has graciously begun!

On Friday, May 10th, I visited St. John's Church, Elizabethtown, and preached in the evening.

On Saturday evening I preached, and on Sunday afternoon, the 5th after Easter, I preached, and confirmed *twenty-five* persons, in St. Mark's Church, Orange, *three* of whom were of Christ Chapel, Belleville.—The morning and evening of that day were given, the former, to the chapel at Belleville, the latter to a few Episcopalians at West Bloomfield; where I preached in a school-house, the Rev. Mr. Holmes performing the service. At Belleville I found the results of the arrangement alluded to in the former part of this address, much better than I had expected. By the lay services of Mr. Lathrop, with occasional visits from the two clergymen named before, the chapel has been opened every Sunday; a Sunday School has been established, the exercises of which I attended, and was very glad to find the children instructed, as they ought always to be, in psalmody. A most liberal collection has been made for the purchase of a Sunday School library. And the manifest promise is, that if God continue his blessing, the services of a clergyman will soon be restored to that ancient sanctuary, never, I trust, to be withdrawn from it again.—At West Bloomfield, a very few persons are very desirous of obtaining the services of our Church. The lamented death of the most zealous promoter of this object has retarded its accomplishment. If a suitable place for public worship can be had, it will still, I think, be effected. We greatly need a zealous missionary in this vicinity. The eminent success of the missionary labor performed at Orange and at Morristown gives great encouragement to our efforts.

On Tuesday and Wednesday, the 14th and 15th of May, I attended, in Philadelphia, the annual meeting of the Board of Directors of the Domestic and Foreign Missionary Society. The official statements exhibited a most gratifying increase in the financial receipts, and in the favor and confidence of the Church,—the surest indication of its enjoyment of that gracious blessing of the Lord, without which, "nothing is strong, nothing is holy!" The Society has, we may well hope, now fairly entered on a career of most exalted and extensive usefulness. Let us not forget that she is the almoner of our whole Church, to bear to all who need them the blessings of the Gospel of salvation. Let us not forget how great and urgent are the spiritual wants she has to relieve; and how even more great and urgent, if the love of Christ truly constrain us, are the motives which must impel us to exert ourselves in their relief. The Board of Managers, in reliance on the support of the Church, and the favor of God, have unanimously adopted a plan of operations which is calculated to give to the missionary labors of our Church such enlargement, vigor, and permanence as become her position, her resources, and her privileges. Let us see that our part be not wanting in their support and prosecution. Little as we, as a Diocese, may hope to do, compared with others, we may at least aspire to *her* charity, and its blessings, of whom the Lord declared, "She hath done what she could;"—and to whatever else we may do, we may add what, if it be the fervent prayer of righteous men, will be more effectual than all,—our constant supplications, that the Lord of the harvest would send forth laborers into his harvest.

On Friday, the 17th of May, I preached, in the evening, in Christ Church, New Brunswick; and the next morning preached again, and administered confirmation to *seven* persons. On this last occasion, the morning prayers were read by the Rev. Mr. Peters, who had come down to carry me to his parish. Where it is not otherwise stated, it is to be understood that the service was performed either by the Rector of the parish, or by myself.

Proceeding in the afternoon to Morristown, I officiated in St. Peter's Church, on the Sunday after Ascension, preaching three times, and confirming *fifteen* persons.

On Tuesday, the 21st instant, I attended the opening of the annual Convention of the Diocese of Pennsylvania, and assisted my Right Reverend Brethren of that Diocese in the administration of the Holy Communion. It gave me great pleasure to be present on that occasion, as well because I regard the constant interchange of offices between the sister dioceses as of the greatest importance to the preservation of "the unity of the Spirit in the bond of peace," as because it gave me new evidence of the continued soundness of mind, and vigor of body, of the venerable patriarch of our household of faith; whose preservation to the councils of the Church, the infancy of which he watched and tended, should be regarded by us as a fulfilment of the divine assurance that "the Lord hath chosen Sion,"—that he "will deck her priests with health, and her saints shall rejoice and sing."

On Saturday, the 25th, and on Whitsunday, the 26th instant, I officiated in St. John's Church, Salem, preaching four times, and administering the apostolic rite of confirmation to *sixteen* persons.

A sermon, in the place of worship temporarily occupied by the Episcopalians in this place, the service being performed by the Rev. Mr. Peters, completes my official labors up to this date; having for the second time visited *fourteen* churches and congregations; preached *twenty-six* times; and administered confirmation, in seven churches, to *one hundred and one* persons. The whole number of times that I have preached in the Diocese is *sixty-three*; the whole number of confirmations *one hundred and fifty-five*,—which number, had my visitation been complete, would doubtless have been doubled. I have to record no change among the clergy, by death or removal, since my connexion with the Diocese. Mr. Peter L. Jaques, as before stated, has been ordained Deacon, and acts as Missionary to the churches in Warren county. Mr. Alfred E. Ford has been admitted a candidate for Orders, and is now at the General Theological Seminary; as is Mr. Henry Zell, also a candidate of this Diocese. Three others have expressed to me their intention to make immediate application.

My brethren of the clergy and laity, the object for which we have assembled is the promotion of the interests of Christ's kingdom, in that portion of it which is committed to our care. It might seem to a hasty observer, whose eye should for a moment rest on the small space which the Diocese of New-Jersey fills on the map of the United States, that it was a light work, and soon discharged. It does not so seem to me; nor can it to any thoughtful Christian. "Jacob," indeed, "is small." The territorial limits of the Diocese are soon passed over. Our churches are few. Our parishes feeble. Our people poor. But how much larger was the land promised to the fathers of the old covenant, the scene of the wonders, and the cradle of the glories of the new? How much more in number were the churches of Christ, which even St. John lived to behold established in the earth? How much more rich or powerful, as the world accounts of power and riches, were the primitive flocks, whose sheep,—nay, whose inspired, and now glorified pastors,—were "destitute, afflicted, tormented, wandering in deserts and in mountains, and in dens and caves of the earth?" My brethren, reverend and beloved, I need not remind you, that "there is no restraint to the Lord, to save by many or by few." (1 Samuel xiv. 6.) I need not remind you, that small as Jacob then was, he has arisen and filled the earth. "Jacob," indeed, "is small." Temporal power and splendor do not, and cannot, appertain to the churches of this Diocese. What then? Are our efforts to be discouraged? Is our hope of influence or usefulness in the Church to be repressed? Are we hindered thus in the promoting of our Master's great work, the care and the salvation of souls? Directly the reverse. There is no circumstance, it seems to me,—and should the conviction be the result of that partiality which is natural to one's own, you will not greatly blame me,—there is no circumstance, it seems to me, peculiar to our condition, which does not favor the growth of primitive piety, and therefore of primitive prosperity. There are many circumstances that encourage us peculiarly to zeal, to fidelity, to perseverance, in setting forth the Gospel *in* the Church; in the sure confidence, that, "in due season, we shall reap, if we faint not." Is our Diocese small? It can, and ought to be the better tended, watered and cultivated. It is the less exposed to internal division and distraction. It is the more easily defended from external evil and injury. We are brought more nearly together. We feel, or ought to feel, more as brethren of one family. We can more easily "stand fast in one spirit, with one mind striving together for the faith of the Gospel."—Are our parishes few and feeble? The sympathy of a good cause can the more easily pervade them. They offer nothing to tempt the ambitious or the worldly-minded. Their equality with each other preserves them from envying and jealousy.—Are our people poor? They have the less then to hinder their pursuit of "the true riches." They are the nearer to His condition, and the better prepared to receive His Gospel, who "made himself of no reputation, and took upon him the form of a servant." They have the easier approach to his favor, who has "chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." Instead of repining, then, at our condition, or excusing ourselves from effort, on the ground that we can do so little, let us rather thank God that he has put it in our power to do so very much. He requires nothing of us, let us ever remember, that he has not first given us. The "one talent" that we have, if we do but "trade diligently" with it, and secure its proper increase, will as surely gain His favor, with whom we have to do, as if it were the "five" or the "ten" of our outwardly more favored brethren. If it be asked then, "How shall Jacob arise, for he is small?"—how shall we best improve the ability which God has given us, and bring forth richest fruit to his glory and the good of souls? I answer, by the diligent, faithful, constant exercise, with prayer, to Him who alone can give the increase of all the means which he has put into our hands. Small as our Diocese is, there are many "fields white for the harvest," that implore the sickle of the reaper. In the occupation of new positions, in the re-occupation of such as have been abandoned, or in the re-inforcement of them that are feeble, and ready to perish, *ten* additional clergymen, had we the means of their support, could be at once most profitably employed. The services of at least *five* are of almost indispensable necessity. And few and feeble as our parishes are, and poor as are our people, we have, at our command, the means for their support. All that is needed is the love of Christ to move us to the effort, faith to attempt and to pursue it, and method, *Christian* method, in its prosecution. Let the Churchmen of New-Jersey adopt, in earnest, the direction of St. Paul to them of Galatia, and at Corinth, and the result is sure. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Cor. xvi. 2.) Let every one who desires the prosperity of the Church determine, that henceforward he will follow the apostle's rule, and the treasury of the Lord will from that time be like the widow's cruse. The weekly appropriation of *five cents*, by every worshipper in our Communion—and if there be any that cannot give five, let him give *one!*—would fully meet our whole necessities. Think how small an acknowledgment it would be, brethren, to Him who gives us all! Seriously reflect with yourselves, that the call is made in *His* name, who alone gives the blessing to your plans, and to your labors; that *He* knows,—and will take strict account of,—your ability; and that he alone is truly rich, however poor in this world's goods, who is "rich in faith," "rich in good works," "rich toward God,"—and begin at once the blessed appropriation. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." That God may supply all your need according to his riches in glory, by Christ Jesus, and make you fruitful unto every good word and work, by His Spirit dwelling in you, is the continual prayer of your affectionate and faithful brother and servant in Jesus Christ,

G. W. Doane.

Camden, May 29, 1833.

RESOLUTIONS OF THE CONVENTION OF NEW-JERSEY RELATIVE TO THE CONCLUDING PORTION OF THE PRECEDING ADDRESS.

The Rev. Mr. Mason, from the Committee on that part of the Bishop's Address which relates to an increase of the funds for the support and extension of the Church, made the following report:

1. *Resolved*, That at the instance of the Bishop, it is affectionately recommended to every Episcopalian of this Diocese, to commence immediately, and henceforth to continue, a weekly appropriation and contribution for the promotion of Christian knowledge and piety, on the principle recommended by St. Paul in 1st Corinthians xvi. 2, "*Upon the first day of the week let every one of you lay by him in store as God has prospered him*," it being recommended that at least five cents each week be given; the proceeds of such appropriation to constitute an annual fund, to be known as the "Offerings of the Church."

2. *Resolved*, That at the instance of the Bishop, it be affectionately and earnestly recommended to the clergy in each parish, and where there is no clergyman, to the wardens, to promote and take charge of this contribution.

3. *Resolved*, That the appropriation constituting the fund to be known as the "Offerings of the Church," be paid at or before each annual Convention, to the Treasurer of the Diocese, and to be held subject to the direction of the Bishop, and two clergymen, and two laymen, to be annually elected as Trustees of the "Offerings of the Church," who shall make report to each annual Convention, of the purpose to which the fund has been appropriated.

4. *Resolved*, That the provisions of the above resolutions are not designed to discourage contributions in other forms heretofore made, or hereafter to be made, for the promotion of similar objects.

POSTSCRIPT.

Nothing could have been more gratifying to me, nor, I think, more auspicious to the best interests of the Church, than the zeal and unanimity with which the report of the very respectable Committee appointed on this portion of the Address, was received, and the resolutions for carrying it into into effect adopted, by the Convention. I take this occasion again to solicit most earnestly the attention of my brethren of the clergy and laity to this most important subject. A plan is now before them which, in the judgment of all, is perfectly *feasible*; and which, if adopted, the simplest arithmetical calculation suffices to prove *effectual*. But there is no plan so good that it will *work of itself*. Upon the clergy must devolve the duty of arranging in each parish the details of the operation, of urging to a zealous, liberal, and persevering engagement in it, and of collecting and transmitting its results. Upon the laity devolves the *duty*, shall I call it?—no, the blessed *privilege!*—to give "as God hath prospered them." The question has been asked, 'How shall the money be collected?' I answer, it matters not, so that it be done. Only let the will exist, and the work will soon be accomplished. I would suggest, however, to *all*, "high and low, rich and poor, one with another," a few plain, practical considerations.

1. Let it be regarded as the privilege of *every one*, "young men and maidens, old men and children," to give *something* to the "offerings of the Church."

2. Let every one make a conscience of giving, in the apostle's phrase, "*as* God hath prospered him;" and let all strive very hard to give "*at least five cents each week.*"

3. Let what is given be given on *the principle of sacrifice*,—they who have to earn it, working a little longer and a little harder; they who have it earned to their hand, retrenching some superfluity; little children taking so much from the money they have to spend. His was a noble resolution, who would not offer unto the Lord his God of that *which cost him nothing*.

4. Let all make it a rule to appropriate *weekly*, and "on *the first day* of the week." It will be given more freely in the *small fraction*, than in the *gross sum*. The money contributed, or solemnly appropriated, will be *out of the way of temptation*. There will be thus to every one a *weekly reminiscence* of his inestimable Christian privileges. There is a peculiar fitness in remembering on *the day of our chief joy*, those to whom the blessings of the sanctuary come not at all, or rarely and imperfectly.

5. Let my brethren of the clergy, each in his own parish, consider *himself* as charged with this enterprise of Christian benevolence. Let them consult *at once*, with their wardens, vestrymen, and parishioners, the best way of making the *collection*;—the *appropriation*, I take for granted. Let them encourage the rich to give of their abundance, and the poor of their penury; remembering that what is so given, is *lent* to the Lord, who will repay it again. Let them obtain the collections *as frequently as possible*,—*weekly* if they can;—and remit them at once to the Treasurer, that *the Church may lose no interest*.

My own views as to the purpose to which the "offerings of the Church" should be appropriated, I would have understood to be these. They are of course subject to the approval of the very respectable Trustees who, at my request, have charge with me of their distribution. I would pay an annual *per centage* of the receipts, varying from year to year with varying circumstances, into the treasury of the "Domestic and Foreign Missionary Society," as the "offering of the Church" in the Diocese of New-Jersey, for the extension of "the Gospel *in* the Church" to the heathen in foreign lands and the destitute in our own. The remainder I would appropriate,—1. to aiding feeble parishes, and to encouraging new, or reviving old, stations, within our own Diocese;—2. to aiding young men of suitable character and qualifications in preparing themselves for the ministry of the Church, either in their preparatory education; or their residence at College, or at the General Theological Seminary;—3. to distributing within the Diocese, Bibles, Prayer-books, and tracts, and aiding in the establishment *in every parish* of a parochial library, including books for the children of the Sunday Schools. Let it be remembered that in every congregation which shall furnish *one hundred persons*, paying, *on an average*, *five cents*, in *every week*, of *every year*, a perpetual "offering" of *two hundred and fifty dollars per annum* will be made;—and let none despise "the day of *small things*," nor be "weary in well doing!"

Finally, let all remember the magnitude, in time and for eternity, of the objects proposed! Let all remember that He, in whose name we ask, is the same who fills their barns with plenty, and blesses the labor of their hands! Let all remember those words of the Lord Jesus, how he said, "It is more blessed to give than to receive!"

☞ Will it be too much to ask of my reverend brethren, that they will read, on the first Sunday after its reception, so much of this Address and Postscript, as relates to the "Offerings of the Church," with the resolutions proposed by the Committee?

G. W. D.

Burlington, June 1, 1833.

MISCELLANY.

THE OBSERVANCE OF THE LORD'S DAY NO HARDSHIP.

If the Lord required of men to sacrifice a small part of their weekly gains for the sake of worshipping Him, and studying what He has taught, there is no one that cares for His favor who would not joyfully make that sacrifice. But there are some unhappily, who care, and think little or nothing about Him. And it is on *their* account chiefly that I mention the circumstance, that in reality, there is little or no sacrifice required. Even a man who has no religion at all, ought not to regard it as a hardship, that he should be required, in common with his neighbors, to abstain from his ordinary business one day in the week; but should rather regard it as an advantage to be able to purchase a day of leisure so cheaply. If, indeed, one man keeps his shop shut while others have theirs open, he suffers a loss. But if *all* follow the same rule, no one is a loser. There would not be, for instance, more bread, or more cloth, bought in the course of the week, if all bakers and clothiers kept their shops open all the week, than there is now. The only difference would be, that they would have the trouble of attending to their shops seven days instead of six. And so also, if all laborers were to work on Sundays, they would find their *week's* wages would be the same as now. For it would be the same thing as increasing the number of laborers in the country by one seventh; which would, of course, cause the laborer's *daily* wages to be lowered. And for this reason it is that there is no hardship in the laws which enjoin shutting up of shops on Sunday. As long as the rule is the same for all, hardly any shops are losers by it; except, perhaps, the spirit-shops; and what is spent there is generally a greater evil than good to the public.

So far, therefore, is it from being any hardship, to prevent by law the opening of shops on Sundays, that there *would* be a hardship in the want of such a law. For if all who chose it were allowed to carry on their trade every day, such as had no regard for religion would have an unfair advantage over the rest. And it certainly would be unjust, that a tradesman who scrupled on religious grounds to profane the Lord's day, should for that reason be made a loser, and should not be put on an equal footing with his neighbors.

This is too often the case as it is, in violation of the law; and therefore it is, that I exhort you, my Christian friends, to lend your support to such as observe this law, and discountenance all violations of it. No human law indeed, can, or should attempt, to *force* men *to be religious*; but it is only fair that the law should prevent any hinderance being thrown in the way of those who are disposed to practise the duties of their religion. For such a law cannot do violence to any man's conscience. Whatever any one's religious or irreligious notions may be, he cannot think himself bound in conscience to labor on the Lord's day. And every one is bound in conscience to obey and support the laws of the land, when they do not enjoin any thing *contrary* to his religious duty. "Submit yourselves," (says the apostle,) "to every ordinance of man, for *the* Lord's *sake*."

And remember, therefore, that you are much to blame, if you encourage others to violate either human or divine laws, which you acknowledge that you yourself are bound to obey. If, for instance, after devoutly attending divine worship with your family, you just turn into a shop to buy some trifling article, you indeed may not feel that you are doing any thing that interferes with your own devout observance of the day; but you should remember that the expectation of some such chance-customers may induce the tradesman to remain *all day* in his shop, occupied in his ordinary worldly affairs, and deprived of his best, and perhaps only opportunity, of attending to the concerns of his soul. And yet you will have been, just before, praying to God "not to lead you into temptation," when you thus lead your brother into temptation.—*Whately.*

CATECHIZING.

There is little hope that we shall, to any great extent, change the habits of the old. As to their opinions, these have long since been driven in, and clenched by prejudice. As to their feelings, these have either become regularly recurrent by an unalterable law, or entirely died away. As to their discipline of mind, all that they are likely to receive in this world has been passed through. Of course these remarks are open to the exceptions incident to all general statements. There is, on the contrary, great hope for the young. Public attention is concentrated on this pleasing truth. Public measures evince its efficacy.—Numerous juvenile publications are moulding this plastic state of popular feeling. For the first time in the history of the world, we are deliberately educating the race which shall succeed us. Now we pray all who are concerned in this, to take heed to their ways. Give us the nursery practice and we will leave the management of adults. A right tinge given to the blessed nation of infants will not be washed out.

"What may be the reason," says good old Fuller, two hundred years ago, "why so much cloth so soon changeth color? It is because it was never *wet-wadded*, which giveth the fixation to a color, and setteth in the cloth. What may be the reason why so many now-a-days are carried about with every wind of doctrine, even to scour every point in the compass round about? Surely it is because they were never well catechized in the principles of religion. O for the ancient and primitive ordinance of catechizing! *Every youth can preach, but he must be a man indeed who can profitably catechize.* Indeed, sermons are like whole joints for men to manage, but catechizing is mince-meat, shred into questions and answers, (fit for children to eat, and easy for them to digest,) while the minister may also, for the edification of those of riper years, enlarge and dilate himself both as he seeth just occasion." This is good doctrine in 1833. What would Thomas Fuller exclaim now-a-days, we will not say, of his own Church, but of ours? We have, alas! to join in the aspiration: *O for the ancient and primitive ordinance of catechizing!—Presbyterian.*

From the British Magazine.

SCHELLING'S LECTURES ON CHRISTIANITY.

I have been favored by an intelligent foreigner with an account of a series of lectures, which Schelling delivered last year, on the subject of Christianity. He imagines that the characteristic traits of Christianity, as a system, may be reduced to three grand principles, each of which was a leading feature in the character of one of the three most prominent apostles. These three principles are the principle of *obedience*, as shown in St. Peter,—that of *protestation*, as shown in St. Paul,—and that of *love*, as shown in St. John. Schelling conceives that each of the two former principles, carried to the extreme, is faulty, but that the Christian scheme requires the development of all three in their due proportions. Thus the principle of obedience is the leading characteristic of the Romish Church, but it had been carried to excess by the time of the Reformation, and as it was fast bringing the Christian Church into destruction, that Church required the aid of one of the counterbalancing principles of Christianity. The corrective to be applied was the element of protestation. An example of an exercise of this principle, even in the apostolic days, was afforded by St. Paul, and accordingly the Reformers acted on that example, and applied the remedy furnished by their great prototype. Their principle, again, is liable to very great abuses, and the disunion of Christians caused by the establishment of constant appeals to the right of private judgment, is the evil which an undue use of this principle introduces into the Christian world. This principle Schelling conceives now to be exhausted, as far as any useful results are to be attained, and, looking on the state of Christianity, as affected by the abuse of the two principles hitherto most prominently displayed, he feels that the remedy for the evils is to be sought for by the development of some other element contained in divine revelation itself. That element consists in the principle of *love*, a principle too much forgotten, while the others have been receiving their full development. It is this element which must serve to heal the wounds in the side of the Christian Church, and to restore the body of Christ to health and integrity; and to this point, therefore, the endeavors of Christians must now be directed.

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* It is a fact, not generally known, that early in the last century, when the plan of introducing the Episcopate in the British Colonies in America, was in operation, it was proposed that the whole should make two dioceses; one to include all north and east, the other all south and west of the Delaware;—the residence of the one bishop to be at Burlington, in New-Jersey, and of the other at Williamsburg, in Virginia. At the former place, an episcopal residence was purchased, at a large expense; the land for which, is now the property of St. Mary's Church.

As I only write from a recollection of the conversation of one of the hearers of Schelling, I cannot, of course, vouch for the accuracy of this sketch, though I believe it to be correct in its main points. There is certainly ingenuity in the view, and a fund of thought opened by it for any thoughtful man; and however the reader may be supposed to agree or to dissent from these ideas, he will be gratified in knowing the latest doctrines advanced by a man so celebrated as Schelling. My informant (himself a Roman Catholic) possesses, and is about to publish, the minutes of a conversation between Schelling and La Mennais on the subject of the present divided state of Christian Europe. He himself entertains the most sanguine hopes that some means may be devised for uniting the great body of the Christian Church in one faith, and thus presenting to the assaults of the spirit of infidelity in every part of Europe, such a resistance as zeal and learning, aided by strict union, might establish. He knows that this cannot be effected without concessions on both parts, on the side of the Roman Catholics and of the Protestants also; and he believes that the Roman Catholic Church would be willing to meet the Protestant Churches by great concessions. This was a subject which occupied the attention of Schelling and La Mennais during a very long conference, and certainly two names could scarcely have been better chosen as vouchers, the one that Protestant liberty should not be endangered, the other that the integrity of the Roman Catholic religion should be maintained. At all events, the publication of a conference on such a subject, maintained by two men of such distinguished abilities and such high reputation, would be matter of very great interest.*

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* The hopes of a union here alluded to are, it is to be feared, a mere dream. Yet considering how *decided* a Romanist La Mennais is, it will certainly be very interesting to know what his party will now concede. And to know, as one does from this paper, what has long been matter of private conversation, that Schelling is a sincere and earnest Christian, is a subject for sincere rejoicing.—*Ed. Br. Mag.*

LOGIC.

Upon this unfashionable topic, the latest number of the Edinburgh Review contains a most elaborate article, by a thorough-paced dialectic of the old school. The ancient sage, on whose head has been visited the anti-scholastic rage of modern times, is amply vindicated in a high tone of self-possessed erudition. There is a leaning in the public mind just now toward a wiser judgment of Aristotle. It begins to be surmised that he was not a mere wiseacre, and that Lord Verulam was not the discoverer of all reason. Even in physics it is proved that the Stagirite had anticipated many modern labours. In illustration of this we would refer the reader to a recent collation of Aristotle and Cuvier, by Kidd, in the second Bridgewater Treatise, on the Physical Condition of Man. It is not to be denied, that Emanuel Kant contributed much to blow the dust away from the tomes of the old philosopher.

In the natural operation of continental principles we should anticipate, in England and America, a return to more rigid forms of argumentation. The work of Archbishop Whately, though stigmatized in some minor respects by the aforesaid Edinburgh Reviewer, is acknowledged to be a noble production, worthy of an age less discursive and more disciplined than ours. In spite of the traditionary adage that Euclid is the best system of logic, we are tempted to wish that the bridle of syllogism were put on some theologians of the present century, and the digressions of some preachers restrained by the wholesome devices of mood and figure.—*Presbyterian.*

ARISTOTLE TEACHING LOGIC IN CEYLON.

After the introduction of juries into Ceylon, a wealthy Brahmin, whose unpopular character had rendered him obnoxious to many, was accused of murdering his nephew, and put upon trial. He chose a jury of his own caste; but so strong was the evidence against him, that twelve (out of thirteen) of the jury were thoroughly convinced of his guilt. The dissentient juror, a young Brahmin of Ramisseram, stood up, declared his persuasion that the prisoner was the victim of a conspiracy, and desired that all the witnesses might be recalled. He examined them with astonishing dexterity and acuteness, and succeeded in extorting from them such proofs of their perjury, that the jury, instead of consigning him to an ignominious death, pronounced him innocent. The affair made much noise in the Island, and the Chief Justice, (Sir Alexander Johnston,) sent for the juror, who had so distinguished himself, and complimented him upon the talents he had displayed. The Brahmin attributed his skill to his study of a book, which he called *Strengthener of the Mind.* He had procured it, he said, from some pilgrims at Ramisseram, who obtained it from Persia, and he had translated it from the Sanscrit, into which it had been rendered from the Persian. Sir Alexander Johnston expressed a curiosity to see this book; the Brahmin brought him a Tamul MS. on palm leaves, which Sir Alexander found, to his infinite surprise, to be the *Dialectics of Aristotle.—Asiatic Journal.* *Ibid.*

EPISCOPAL LABORS.

"If a man desire the office of a bishop, he desireth a good work," but it must be manifest that the work is one of immense toil and care, as well as of weighty responsibility. The lawn of the American Episcopate is certainly no passport to a sinecure.

Among the prominently devoted during the prevalence of Cholera in Lexington, Kentucky, we find Bishop Smith named as one of the most unceasing attendants upon the sick and dying, and at the grave of the dead. One writer mentions him as on his feet or on his knees from early dawn till after midnight, daily; and yet he had but just returned from an Episcopal tour of nearly six weeks, during which he had travelled nearly 700 miles, and delivered sermons or addresses 23 times in 38 days.

The Bishop of this diocese has just returned to the city, after a tour of six weeks. During this time he travelled full 1000 miles, and preached 48 times. In two years and a month from his commencement of visitations from the City of New York, he has visited we believe every congregation in the diocese. When we consider the number of newly organized parishes in that time, the constantly increasing duties of the Episcopal head, and the well-known demands of the city, (itself a diocese,) upon the valued attention and zeal of the Bishop, what Churchman will withhold his gratitude to the Bishop of souls, that he gives to our Diocesan, as well as to his brethren in the holy trust, the sustenance and support of his heavenly grace? Let the prayers of those who love our Zion, when offered "for all estates of men" in the Church of God, have a constant and special reference to those who have the oversight of the flock, that they may be strengthened for the work.—*(Auburn) Gospel Messenger.*

THEORY AND FACT.

Mr. Isaac Orr has occupied several columns of the Washington Telegraph, in speculations upon the "*formation of the universe,*" in which much inquiry and ingenuity are exhibited.

Upon the same subject, we remember to have read a statement which contained a more brief and comprehensive account, both of the time, cause and manner. The time and cause are thus referred to:

"In the *beginning*, God created the heavens and the earth."

And with reference to the manner, the following notice was had:

"He spake and it was done; he commanded and it stood fast."

Mr. Orr cannot disprove the assertion, nor imitate the sententious brevity of the account.—*U. S. Gazette.*

Force of Example.—The following melancholy story is told in Galignani's Messenger of the 7th ultimo:—"On Saturday evening a lady and gentleman, on returning home from the theatre, found that the youngest of their children had been strangled by its eldest brother, seven years old, who on being interrogated as to his inducement to commit an act so atrocious, declared with tears and sobs that he only meant to do as he had seen Punch do the evening before upon the Boulevard."

What else was to be expected? The parents at the theatre—the child at the puppet-show—things different in degree, not in kind,—learned the one to murder its infant playmate, the other to incur the guilt of murder, by neglect of the children whom God had given them in charge.

Whenever our faith goeth to meddle with events, and to hold a court upon God's providence, and beginneth to say, "How wilt thou do this and that?" we lose ground. We have nothing to do there; it is our part to let the Almighty exercise his own office; there is nothing left us but to see how we may be approved of Him, and how we may roll the weight of our souls in well-doing upon him who is God omnipotent.

Christ and his cross are not separable in this life; howbeit, they part at heaven's door: one tear, one sigh, one sad heart, one fear, one loss, or thought of trouble, cannot find lodging there; they are but the marks of our Lord Jesus down in this wide inn and in stormy country on this side of death: I find his sweet presence eateth out the bitterness of sorrow and suffering. O what a portion is Christ!—*Rutherford.*

THEOLOGICAL SEMINARY.

CIRCULAR TO THE CLERGY.

New-York, July 15, 1833.

Rev. Sir,—At the recent annual meeting of the Trustees of the General Theological Seminary, the following resolution was passed:

"*Resolved*, That the Secretary be directed to furnish to the Rectors, or other ministers of churches throughout the United States, excepting those dioceses in which the business of collections may have been assumed by their respective Conventions, copies of the resolutions of this Board, and of that of the General Convention, approving the same, referred to in the foregoing Report, and to request that the sums collected be reported, and remitted to the Treasurer, by the first day of June next."

In pursuance of this resolution, I have now the honor to submit to you the resolutions above referred to, and to solicit your attention to this important subject at as early a period as may consist with your other responsibilities and your convenience.

Very respectfully,
Your friend and brother,
Jonathan M. Wainwright.

At a meeting of the Board of Trustees, held on the 18th of October last, a special committee was appointed on the state of the income and expenditure of the Seminary, in consequence of the Treasurer's accounts showing that, with the closest economy, the annual expenditure of the Seminary exceeded its annual income by about the sum of $1400. This sum, although so very trifling when distributed among the members of the Church, it was obvious would soon materially infringe upon the capital, which capital was, and should ever be considered by the Trustees, as a sacred and inviolable deposit. There were no means of making up this deficiency until the legacies which had been left to the Seminary should be realized, except by annual collections from the friends of the Seminary and the Church. After a report, exhibiting in a very full and lucid manner the present pecuniary condition and exigencies of the Seminary, which report will be found in the proceedings of the Board of Trustees for October, 1832, pages 11–16; and also in Appendix C. of the Journal of the last General Convention, the following resolutions were recommended and unanimously adopted:

"*Resolved*, That the statement contained in the report of the Committee be printed, and that a copy be placed in the hands of each of our venerable Bishops, the Fathers of the Church, and of each Clerical and Lay Member of the General Convention now sitting, and that a copy be delivered or transmitted to each Trustee of the Seminary.

"*Resolved*, That the General Convention be respectfully requested, by an earnest expression of its opinion, to sanction and favor this appeal to the members of the Church throughout the United States.

"*Resolved*, That with the approbation of the General Convention, and through the intervention of the Bishops, or Standing Committees, collections be made yearly, on some fixed day, in the churches of every State and Diocese, and that the reverend clergy, or vestries of the different parishes, be requested, without delay, to remit the sums which may be raised in their respective churches, or otherwise, to the Treasurer of the Seminary."

This subject was brought before the General Convention, by the Standing Committee of the Theological Seminary, and the following resolution was proposed and unanimously adopted:

"*Resolved*, As the sense of this Convention, that it is absolutely imperative upon the Board of Trustees not to suffer the capital fund of the Seminary to be diminished; and that as the income does not meet the annual expenditure, and this state of things must continue until the valuable legacies left to this institution shall become available; therefore, until this period, the General Convention does earnestly recommend that through the intervention of the Bishops or Standing Committees, collections be made yearly on some fixed day in the churches in every State and Diocese; and the Reverend Clergy or vestries of the different parishes are requested, without delay, to remit the sums which may be raised in their respective churches, or otherwise, to the Treasurer of the Seminary."

COMMUNICATIONS.

For the Churchman.

SATURDAY EVENING,

like the dead beat of the chronometer, brings to a full stop the busy and all-engrossing movements of secular enterprises, and disengaging the mind from the active employments of life, leaves a brief space for occupation of a different character. It brings to a close a subdivision of time, not too long for memory to recall the busy scenes that have flitted across the path of existence; nor yet too short for the transaction of concerns of momentous import. The impression left on the mind by the occurrences of the past week, together with a release for a season from all further pursuit, afford a peculiarly favorable opportunity to look back in deep silence, and call up in orderly review the events that have passed by like fleeting shadows, before they are hurried away by the destiny awaiting all mortal things, and buried in forgetfulness, where the feeble memory of man may in vain seek for some reminiscence of what is irrecoverably gone, until the time when the last great investigation be instituted, and all the crowded transactions of life rush on the mind with the freshness of recent occurrence.

The week that is gone, is quickly called up before the mental vision, and affords a melancholy memento of the shortness and vanity of earthly existence:—the mind passing over it with the fleetness of thought, scarcely finds a point of time, on which to rest with pleasurable emotions; for the fitting period, after it has gone, seems like an empty vanity, the principal employment for the thoughts of the mind, and the energies of the body, having been on objects that have perished in the use, leaving no trace of their existence, and the profitable moments of real and lasting utility to the soul, being so few and far between, that the retrospection becomes heart-sickening, and the spirit would gladly turn from the view already closing with the shades of obscurity, did not conscience whisper that such a step, so far from alleviating the mental agony, would but aggravate, and be utterly unworthy the noble faculties of a reasonable being.

Such a periodical retrospect of the past is absolutely necessary to the spiritual welfare of a being, involved in a multiplicity of engagements of an opposing nature, and hurried along by attending circumstances into the course to which they chance to tend, yet at the same time accountable for every word and action, and even the secret thoughts of the inmost soul. Influenced by the natural bias of depraved affections, together with the surrounding incentives to evil, the soul would move with an accelerated velocity in the downward way, like the movements of gravitating bodies toward the centre of attraction, unless the frequent recurrence of periodical and serious meditation arouse it to a sense of danger, and abstracting it from the influence of surrounding attractions, arrest its fearful progress, and by placing it again in a state of absolute rest for a moment, give the thoughts a chance to revert from the unreal felicity of temporal enjoyments, to the unfading bliss of supernal avocations, by which a new impulse will be given in a contrary direction, to the motion of the disenthralled spirit; which, if aided by its own vigorous efforts and fervent aspirations for the Divine assistance, may advance for evermore toward absolute perfection.

To such a state of reflection on things connected with our dearest interests, the closing moments of receding weeks call our attention. The mind is relieved from extraneous pursuits, and has time to collect the thoughts scattered by the intensity of worldly occupations, and concentrate them on some object of meritorious exertion. It is a moment of repose that intervenes between the fluctuating vicissitudes of ordinary employments, and the spiritual serenity of the Lord's day; the mind has an opportunity to rest from the fatigues of the week, and prepare by a scrutinizing restrospection for the duties of the morrow. Let it then improve the auspicious moment for spiritual action, before the deep shades of darkness, closing on the last dim twilight, involve all things in obscurity,—fit emblem of the spiritual life, sinking under a load of worldly cares and occupations: let it collect all its energies, and recall the events of the past week before the tribunal of conscience, that *it* may approve or disapprove of whatever has been done. If the retrospective glance brings to view scenes on which "memory delights to dwell," this will tranquillize the discordant feelings, and place them in a fit state for the holy solemnities of the ensuing day: if on the contrary, the result is such that thoughts of dark and ominous import rush upon the soul, and fill it with secret dread and inward horror for the faults of the past, then will the mental agony of a wounded spirit break forth in strong cries for pardon and peace from the injured Majesty of heaven; and then, if it acts with prudence, fortitude, and decision, under a better influence from on high, it will determine by the divine assistance to profit by the wanderings of frail mortality, and in the coming week shun those things, that the monitory voice of conscience points out as contrary to the requirements of the divine law.

J. A.

For the Churchman.

"OFFERINGS OF THE CHURCH."

The apostolic plan for the extension of the Church revived by Bishop Doane, deserves the hearty co-operation of Churchmen, if on no other account, certainly because it originated with St. Paul. Christians need not to be informed that even if its beneficial tendency were not clearly to be discovered, the simple fact that *he* proposed it is a sufficient reason for its adoption in every quarter of that community which claims to have been founded by the apostles and prophets. But when in addition it bears upon its face the clearest evidence of practical utility, surely there will not be found any who will refuse it their support, much less impede its operation!

That the plan promises extensive usefulness, is testified by the great apostle to the Gentiles, and by the internal conviction of every Christian; and if so its influence upon every part of the Church would be as beneficial as upon the single Diocese of New-Jersey: why then delay its introduction in every place where the apostles are reverenced and their institutions revered? Let whole dioceses revive this custom of the Primitive Church if they will, but if they are slow in perceiving its beauty and their own benefit, let individual ministers be up and doing; let them place within the reach of the very poorest of their flocks the privilege of contributing weekly their mite for the promulgation of the Gospel; let them explain and enforce this duty in public and in private, and the Church so far from wanting the *means* to send her missionaries to our spiritually starved brethren in our own and in foreign lands, would then only feel the want of *men*. If the clergy neglect this important duty, let each lay member of our communion recollect that although his pastor have not enjoined it upon every member of his congregation "to lay by him in store, as God hath prospered him," it is nevertheless incumbent upon him to do so; nay more, to urge his brethren to the performance of the same. Under such circumstances, it is true, he would be denied the gratification of pouring his "offerings" into the congregational fund; he could not when he went up to the house of God place the weekly proportion of his gains before the altar, but he could dedicate in private that sum to its holy purposes, and gladdened by the commendation which his Lord bestowed upon the widow, he could go to the services of the sanctuary prepared for such enjoyment as is within the reach of those only who do their Master's will. With some, perhaps, it will not be a useless argument, that by pursuing this course they will be spared all the pain and trouble of deciding how much ought to be given in support of any charity, when applications are made on its behalf; the simple question then would be, what proportion of *this fund* ought to be appropriated to that object. In ordinary cases the individual feels he has nothing to bestow, or if he does give any thing, extends it perhaps with a reluctant hand: but should the plan now proposed be followed, he would always have something to give, and would be enabled likewise to become what God loveth, "a cheerful giver."

The great merits of the plan are two: 1st. That it leads to proportional contributions; and, 2dly. That while the amount bestowed would be greatly augmented, the privations of the donors would be considerably decreased.

That the contributions are *proportional* is a great merit, for it is a manifest recognition of the Gospel principle, that every man is responsible in proportion to the number of talents committed to his care; and the beauty of its application is that it calls upon him weekly to estimate the amount of his obligation; thus keeping alive a sense of an imperative duty, and if that be conscientiously performed, enabling him to grow in usefulness and grace. While upon this subject, it may not be inappropriate to refer to the praiseworthy example set, about a year ago, by one of the clergymen of our Church, who devoted one tenth of his salary to the support of indigent young men studying for the ministry. We will say nothing of the nobleness of the object, (and noble indeed it is,) but we *will* speak of the nobleness of the deed. Such a minister of Christ may unblushingly stand forth the advocate of such a proposition as St. Paul originated and Bishop Doane has revived; and though he cannot be authorized to demand a like per centage from his own congregation and the Church at large, yet none more suitably than he, in the name of our suffering institutions and in behalf of the perishing souls of men, can demand of every man "a proportion as God has prospered him."

It was remarked that by the proposed manner of contribution the amount bestowed would be greatly augmented, while the privations of the donors would be considerably decreased. Nothing is more evident than that much the greatest part of the property accumulated in the hands of private persons has been obtained and preserved by attention to small rather than large sums: the possessors have not depended upon those irregular and uncertain additions that their less prudent neighbors have waited for, but have gone on in a small but *systematic* way, suffering small inconveniences occasionally, it is true, but eventually obtaining the object of their desire. And so would it be with the "offerings." Let but the members of the Church give weekly according to their ability, and though her fields may not be irrigated by waters like the Nile, they will be rendered abundantly fruitful by copious showers, such as are enjoyed in our own happy clime. Even the profligate knows how freely we part with small sums, and how carefully we consider the expenditure of large ones. Suppose a person capable of contributing any specified sum a year, perhaps if he is called upon to bestow it he will shrink from the performance of that duty: but split it up into fifty-two parts; the donations now sink into insignificance, and he is no longer unwilling to send it on the wings of mercy to minister to the salvation of immortal souls.

But perhaps the noblest effect of the Offerings of the Church will be that a large portion of what is given will be an entire new product; many will give who never have been able to give heretofore—they had the heart but not the means;—it required dollars not cents for a donation: but now the case is altered; now although they have no large treasuries from which to draw, they have the means of laboring which the God of Nature has given them, and a heart warmed with the desire to do good—the result is a little more weekly industry, a reasonable addition to the sacred fund for the enlargement of the Kingdom of Christ, and a large increase of acceptability with God.

In taking our leave of this subject, the immense influence that the clergy wield and the absolute necessity of their co-operation in procuring the means for the extension of the Church, involuntarily forces itself upon our minds:—upon them has been charged the comparative inefficiency of our efforts, and from them in extenuation has often been heard the complaint that they have found no way effectual in rousing the attention of their people to this subject: it is respectfully inquired if they can say so now.

C.

For the Churchman.

Mr. Editor,—You have never been to the Falls of Niagara, and therefore you have that pleasure yet in store. For go you ought, and go you must. It is a lovely spot, and one which will call forth all your feelings of wonder and astonishment, of adoration and praise. I believe these Falls are the most stupendous natural curiosity in the world; the most sublime and magnificent of the great Creator's works. The sight of no other earthly object is so well calculated to make us realize the insignificance of the grandest works of art, compared with those of the God of nature; and there all things conspire to awaken in the beholder the most sublime and holy feelings. He who sitteth upon the great waterfloods, and whose voice is upon the waters, is there; and though we cannot see Him, we can see his works, and hear the voice of his thunder. And if the spectator "is alone, and gives way to his feelings, he must fall on his knees, for the grandeur of the scene is overpowering. The soul is elevated, and at the same time subdued, as in an awful and heavenly presence. Deity is there. The brooding and commanding Spirit is there. 'The Lord is upon many waters.' The heights and the depths, the shadows and the sunlight; the foam, the mist, the rainbows, the gushing showers of diamonds, the beauty and the power, and the majesty all around and beneath, environ the spirit with holiest influences, and without violence compel it to adore. 'Deep calleth unto deep.' The cataract, from its mysterious depths, calleth with its thunder back to the deep lake, and up to the deep sky, and forward to the deep ocean, and far inward to the deep of man's soul. And the answer of the lake, and the answer of the sky, and the answer of the ocean, are, Praise to the Maker, praise to Him that sitteth above the waterflood, praise to Almighty God! And where is the soul which will not also hear that call, and answer it even with a clearer and louder answer, and cry, Praise to the Creator, praise to the infinite and holy and blessed God!"

> God of all truth! * * * * * Here
> My heart doth open all itself to thee.
> In this immensity of loneliness
> I feel thy hand upon me. To my ear
> The eternal thunder of the cataract brings
> Thy voice, and I am humbled as I hear.

I will not attempt to tell you, Mr. Editor, what were my sensations, on viewing this splendid scene; for they *cannot be described.* Go there! and you will yourself experience them. But I thought it might be interesting to you, and also to some of your readers, if I were to give, for your and their information, something in the shape of a "leaf from my journal," or rather a few notes from two or three leaves. "And," in the language of a late beautiful writer, from whom I have already made a long extract, and to whom I shall soon be more largely indebted, "if I can call the attention of any to this glorious object as a work of God, and an echo of the voice of God; if by any thing which I may fitly say of it, I can quicken the devotion of one breast, I shall feel that I have fulfilled a sacred duty, and that I have not unworthily expressed my sense of obligation for having been permitted to behold it myself."

The Falls (for the Falls is justly their cognomen) have been often described in newspaper scraps; and sometimes in volumes of travels, and other works; but I do not recollect having seen one description which I now think gave any thing like a *suitable* notice of them, except an article in the Token for 1832, written by my fellow-townsman, Mr. F. W. P. Greenwood. He has given a description worthy of a Christian: and for one, I tender to him my gratitude. His notice is beautifully written, as your readers have already seen in two quotations which I have made from it; and as I am "conscious that no words of mine can give an adequate description, or convey a satisfactory idea of" these Falls, I shall gratify you and them with another extract. If their hearts do not burn with a desire to visit, in their own persons, and view with their own eyes, an object so highly calculated to impress them with a sense of the magnitude of the Creator's works, and their own insignificance, they must be void of feeling.

"There is a power and beauty, I may say a divinity, in rushing waters, felt by all who acknowledge any sympathy with nature. The mountain stream, leaping from rock to rock, and winding, foaming, and glancing through its devious and stony channels, arrests the eye of the most careless, or business-bound traveller; sings to the heart, and haunts the memory of the man of taste and imagination, and holds, as by some undefinable spell, the affections of those who inhabit its borders. A waterfall, of even a few feet in height, will enliven the dullest scenery, and lend a charm to the loveliest; while a high and headlong cataract has always been ranked among the sublimest objects to be found in the compass of the globe.

"It is no matter of surprise, therefore, that lovers of nature perform journeys of homage to that sovereign of all cataracts, that monarch of all pouring floods, the Falls of Niagara. It is no matter of surprise, that, although situated in what might have been called, a few years ago, but cannot be now, the wilds of North America, five hundred miles from the Atlantic coast, travellers from all civilized parts of the world have encountered all the difficulties and fatigues of the path to behold this prince of waterfalls amid its ancient solitudes, and that, more recently, the broad highways to its dominions have been thronged. By universal consent, it has long ago been proclaimed one of the wonders of the world. It is alone in its kind. Though a waterfall, it is not to be compared with other waterfalls. In its majesty, its supremacy, and its influence on the soul of man, its brotherhood is with the living ocean and the eternal hills."

He thus speaks of his emotions when *approaching* this great scene. After describing his route toward the Falls, he continues—"About three miles from you, you see the white crested rapids tossing in the distance before you. Here, even in the most unfavorable state of the weather, you hear the voice of the cataract pervading the air with its low, monotonous, continuous roar. And here you see a column of mist rising up like a smoke in distantly burning woods, and designating the sublime scene over which it is immediately hanging. I know not that I was afterward more strongly affected, even by the Falls themselves, than I was by the sight of this ever-changing and yet never absent guide, this cloudy pillar, this floating, evanescent, and yet eternal testimony, which pointed out to me the exact spot which had been for so many years a shrine to thousands, which I had heard of and read of so long, and which I had myself so often visited, though not in person, yet with my reverential wishes, with my mind and with my heart. Childhood came back to me with its indistinct, but highly wrought and passionate images; maps were unrolled; books were opened; paintings were spread; measurements were recalled; all the efforts which the art of man had made, all the tributes which his spirit had offered, at the call of the great cataract; all these associations, with other dreamlike thoughts of the wilderness, the lake, and the stream, rose up unbidden and with power within me, as I steadfastly regarded that significant, far-off mist, and knew, that I too, was soon to stand on the consecrated spot, and see and feel."

These were my feelings; and I presume they are those of all who visit this stupendous Fall, not to gratify a vain curiosity, but to contemplate the grandeur and magnificence of the scene. Every person has probably experienced, at some period of his life, an emotion somewhat similar, when, anticipating the occurrence of some important event, his expectations have been highly raised, and he has waited, in anxious solicitude, for the period when his anticipations would be realized. Basil Hall (I think, for I have not his work at hand,) compares his feelings, on approaching Niagara, to those which he experienced at St. Helena, when, waiting for the first time in the ante-room of Napoleon, he heard the tread of that great conqueror in the adjoining apartment, and knew that he was soon to be ushered into his presence. A similar, but far deeper emotion, possesses the mind, on approaching this wonder of the world, and knowing that we are "soon to stand on the consecrated spot, and see and feel."

And when he does stand on the spot, "what is the first impression made upon the beholder? Decidedly, I should say, that of beauty, of sovereign, majestic beauty, it is true; but still that of beauty, soul-filling beauty, rather than of awful sublimity." In vain will he seek for language in which suitably to express his feelings; in vain would he attempt to portray the scene. Language cannot describe his feelings, and the painter's art cannot depict what he sees. "The coloring, alone," of the Falls "is of the most exquisite kind;" and the various circumstances connected with the view "altogether form a combination of color, changing, too, with every change of light, every variation of the wind, and every hour of the day, which the painter's art cannot imitate, and which nature herself has perhaps only effected here."

I shall need, Mr. Editor, to tax your patience in another communication on this subject. I am unwilling to weary you with too much at once, and yet I wish to say enough to persuade you, and all your readers who are able, to visit the magnificent scene which I have just left. In another communication, I shall wish to commend to your and their attention the interests of the little band of Episcopalians at the Falls, under the pastoral care of Rev. Mr. Davies. They are a "little flock," and need the aid of their fellow Churchmen to strengthen their hands and encourage their hearts. The last Sunday I had the pleasure of spending with them, their Sunday School was reorganized, under the superintendence of Judge De Veaux, the acting postmaster, which I trust will prosper and flourish. Rev. Mr. Davies officiates for this little band only every third Sunday; and on the other Sundays they have lay reading. Often do they fear that they will be obliged to "hang their harps upon the willows;" and often do they anxiously make the inquiry, "By whom shall Jacob arise? for he is small." God grant that they may be cheered by the encouragement of their brethren, and the smiles of his providence. May He say to them, "Fear not, little flock," for "I am with you;" and may they be enabled to rest surely upon his promise, that "where two or three are met together in his name, he is in the midst of them, and will bless them." I shall never cease to feel interested in their welfare.

> For my dear brethren's sakes, and friends,
> No less than brethren dear,
> I'll pray, May peace in Salem's towers,
> A constant guest appear.

Yours, Mr. Editor, with much regard,
J. W. I.

To the Editor of the Churchman.

Rev. and dear Sir,—Believing that the following happy and well-merited eulogium of the character of the late Bishop Ravenscroft, (from the pen of Dr. Berrian, in his memoir of the Life of Bishop Hobart, just published,) will be acceptable to your patrons in North-Carolina, at the same time that it will recommend to them the valuable work from which it is taken, I have obtained permission from the publishers, (Messrs. Swords, Stanford & Co.,) to send it to you.

Yours, &c.
A Presbyter of the Diocese of N. C.

"There was something remarkable and striking in the history of his life, in the character of his mind, and in the boldness and loftiness of his spirit, which nothing could daunt. He was nearly of middle age when he entered upon the ministry. The early part of his life had been spent in guilty pleasures, his later years in mere worldly pursuits, and the whole in such a forgetfulness of God, that when he was awakened to a sense of his condition, he regarded himself as *the chief of sinners.* There was, therefore, such a profound abasement at the recollection of his offences, such a broken and contrite heart, such a deep sense of the divine mercy and grace in reclaiming him so late from the error of his ways, that his soul broke out with the most fervent love to God, and the short remnant of his days was entirely employed in redeeming the time which he had hitherto misspent. A monument of mercy himself, he preached *the unsearchable riches of* Christ with the utmost ardor, fidelity, and zeal, holding him up continually in all his gracious offices, and through the divine blessing winning many souls to him, which are now *the crowns of his rejoicing.* But though his sanguine temperament was enkindled with all the glow of pious feeling, he was not hurried on into the extravagancies of enthusiasm. He loved and he preached the Gospel of Christ *as the power of* God *unto salvation to every one that believeth.* But he also loved the Church which the Son of God had *purchased with his blood.* He looked upon these things as essentially and vitally connected with each other, and thought that no man had a right *to put asunder what* God *hath joined together.* He therefore regarded wrong views of the ministry, authority, and order of the Church, as material errors. He looked upon separation from this ministry as the sin of schism—upon a disregard to this authority as disobedience to Him from whom it was derived—upon a violation of this order as a presumptuous exaltation of private opinion over public law, a breach of sincerity and truth, and a contempt of the most solemn obligations both to God and man. On all points connected with his views of duty, he proclaimed his opinions fearlessly. He acted upon them firmly and consistently. He would never listen for a moment to the suggestions of policy. He would compromit nothing. He would yield nothing. He despised a timid prudence. He shrunk from no responsibility. He met error directly, and was sure that truth would always triumph, if manfully defended. In the contemplation of the moral sublimity of his character, we feel a respect for it approaching almost to veneration.

And yet this man, so stern and inflexible in his defence of the truth, and so lofty in the eyes of his fellow-men, was like a child in his lowliness in the sight of God.

His talents were suited to his character. His bold thoughts were expressed in a strong and masculine style, and his controversies were conducted with great ability and spirit. With less theological learning than many others, and in a great measure by the acuteness and vigor of his natural powers, he established his own positions well, triumphantly exposed the weakness and fallacies of his antagonist, and wit, sarcasm, and reasoning, all blended together, made him one of the most formidable assailants of Presbytery which our country has produced."

For the Churchman.

BIBLICAL LITERATURE.

Mr. Editor,—I beg leave, through your columns, to call the attention of American biblical students, to a very valuable little work, published in Edinburgh, but which does not seem to have received a deserving notice, if any notice at all, from our religious periodicals. I allude to the "Biblical Cabinet," which has now reached a third volume. It is small and cheap, and its contents are such as should recommend it, even if large and dear. It has the patronage of the Bishop of London, Dr. Chalmers, Dr. Wardlaw, &c. Volume I. contains a translation of a part of Ernesti's Elements, altogether preferable to Mr. Stuart's. Vol. II. consists of several valuable tracts, of which the one on the use of the Old Testament, by Professor Tholuck, were well worth the cost of the whole volume. The third volume is a translation of a part of Tittman's, (son of the author of the Commentary on John,) Synonyms of the New Testament. This is a new subject, and so far as I have examined, treated with much judgment and skill. The work is published at intervals, when materials for a volume of two or three hundred duodecimo pages are ready. The accompanying list of works promised in the last volume, will show what its able and enterprising contributors purpose to do, if they receive sufficient patronage. NOV-ANGLUS.

1. The second volume of the Principles of Biblical Interpretation, translated from the Institutio Interpretis, of J. A. Ernesti—by the Rev. Charles H. Terrot, A. M., late Fellow of Trinity College, Cambridge.

2. The Institutes of Interpretation of the Old Testament, translated from the Original of Professor Pareau, of Utrecht—by the Rev. Dr. Forbes, Professor of Humanity, &c., in King's College, Aberdeen.

3. A Commentary on St. Paul's Epistle to the Romans, translated from the original German of Professor Tholuck, of Halle—by the Rev. R. Menzies.

4. A Commentary on the Gospel of John, translated from the German of Professor Tholuck.

5. A collection of Philological and Exegetical tracts, illustrating difficult passages in the New Testament, translated from the works of Noesselt, Knapp and Storr—by the Rev. Thomas Byrth, A. M., of Magdalen Hall, Oxford.

6. A Commentary on the Epistle to the Galatians, from the original of Winer, with notes fsom Boerger and Koppe, &c.—by the Rev. W. Cunningham.

7. A Philologico-Critical Commentary on the Origin and Authority of the Samaritan Version of the Pentateuch, from the original of Gesenius—by Rev. Thomas Byrth.

8. The Prophecies of Isaiah, translated and accompanied with a complete Philological, Critical, and Historical Commentary—from the German of Professor Gesenius.

9. On the Genius and Manners of the Jews in the time the Ptolemies.

On the use of Philo in the interpretation of the New Testament. From the original of Dr. Scheffer, of Marburg.

10. The Old Testament, illustrated from the commentaries of Professors Dathe and Rosenmueller.

For the Churchman.

MR. EDITOR,—An old-fashioned man, who has always been under the impression that consistency, particularly in matters of religion, was a virtue of inestimable value, having seen in some of our city papers an account of a University-corner-stone-celebration, in which, among other things, such as the wants of our growing city, a catholic spirit, and increasing liberality of sentiment, there was mingled a distinct disclaimer of rivalship between the projected Institution and Columbia College, humbly begs leave to inquire of any whom it may concern, whether, from an authority which might be considered official, it has not been said to be founded by Presbyterians, for this reason, *that so many of their young men, educated in Columbia College, had left them,* (*the Presbyterians,*) *owing to the Episcopal influence of that Institution; it was, therefore, necessary to have a College of their own where they should be divested of such influence.*

I have never been much alarmed at the dust and smoke so often and so idly raised at the hue and cry of 'bigotry.' If any denomination or association of men choose in their wisdom to found a college, this is a grave concern of their own, and, in our land of equal rights, they have none to make them afraid. But, for the sake of candor and honesty, let us call things by their right names; for while our eyes are open, surely the evidence of our senses must produce irresistible conviction that no professions of an unsophisticated disinterestedness can countervail or subdue.

Let the founders of the New-York University call it by whatever name they please; but let the intent and object be spread fairly out before that public whose growing wants are thereby proposed to be consulted, and let the banner, which is set up as an ensign to the people, bear on it in broad and legible characters an unequivocal inscription. AN OBSERVER.

THE CHURCHMAN.

SATURDAY, JULY 27, 1833.

THE EPISCOPAL CHURCH seems to attract a large share of the regards of some brethren of other 'modes of faith.' Hardly a week passes by without an expression of their anxiety for its welfare. At one time they fear lest its ungodly shepherds should 'lord it over GOD's heritage to the detriment of the flock;' at another lest its worldly-minded members should do their good works to be seen of men, and so forfeit their reward; at a third, lest by the exuberance of riches it should be brought into temptation and a snare. For so various and frequent indications of good will, it can hardly be expected that we should make separate and adequate acknowledgments. Once for all we assure our brethren of the Baptist, Congregationalist, and Presbyterian persuasions, (but more especially the New-York Evangelist, with whom the milk of human kindness so continually overflows,) that we are not unmindful of their attentions. Return them in kind, it is true, we cannot, as some old-fashioned scruples, derived from an interpretation of 1 Corinthians xiii. 5, which seems to be fast becoming obsolete, hinder us from watching the elections, and contributions, and church funds, and burying places of our neighbors. But while they perform these kind offices for us, *our* love shall prompt the humble and earnest remembrance of ~~them in~~ those stated supplications with which we beseech the LORD that it may please him "to bring into the way of truth all such as have erred and are deceived," and "to forgive our enemies, persecutors, and slanderers, and to turn their hearts."

In the meanwhile, that our readers may be aware of the solicitude with which the pretensions, state, and prospects of their Church are watched in other quarters, we extract the following notices, all from our exchange-papers of the present week.

From the New-York Evangelist.

SAD REPORTS FROM MASSACHUSETTS.—We are told in some of the Episcopal papers, that new efforts are about being made to sustain the Missionary Society of that denomination in Massachusetts. The following is the urgent reason:

> "In no part of our country, at the present time, is the Church more needed than in Massachusetts, becoming torn and distracted by the wild fanaticism introduced by the advocates for 'new measures' in other communions; and sinking into cheerless indifference to divine truth, through the influence of a no less deplorable and heartless heresy, which the Church is so truly fitted to withstand and correct."

We think it will be surprising to our friends to learn that the evangelical churches of Massachusetts are so torn and distracted by new measures, as to need Episcopacy to save them from utter ruin. All the official accounts from these churches represent them as enjoying an unusual degree of peace and prosperity. We hope our Episcopal brethren will go on with their missions and do all the good they can. But so far as their expectations of success arise from the distraction supposed to have been produced in other churches, by revivals and revival measures, we cannot doubt they are preparing for a grievous disappointment.

The curious reader may see the article quoted by the Evangelist, (from the communication of a correspondent of the Churchman,) on the second page of our 15th number.

The same paper affords the following choice specimen of *fact* and *opinion*, equally true and valuable.

AN IMMENSE ESTATE.—The heirs of Domine Bogardus, anciently the Dutch minister of New-Amsterdam, have commenced a suit against the corporation of Trinity Church for the recovery of a farm of nearly 200 acres, formerly owned by Mr. B., which has long been held by that church. It is situated on the North River, and is now covered with houses in the compact part of the city, and estimated to be worth twenty-five millions of dollars. That such an estate should be held by a single church, is itself alarming. That it should have been appropriated from the public property to a sect, by the royal governors, would be a good reason why it should now be restored to the people, if it can be done lawfully. A better disposal of it still is to restore it to its lawful heirs. We have no doubt it will be a blessing to the cause of vital piety even in Trinity Church itself, to have this immense estate returned to the owners.

From the Presbyterian.

THE EPISCOPAL CONTROVERSY.—There is probably many a controvertist who wishes that it were as easy to conquer as to exult. The controversy between those distinguished men, Hobart and Mason, and between Drs. Miller and Bowden, is matter of record. Every man who has eyes and mind may judge for himself of the issue. After a lapse of a number of years, Dr. Cooke appeared, a second sun in the heavens, to enlighten, we suppose, Dr. Bowden's mid-day. And now his work is added to the shelf. Episcopalians are much gratified, it seems, with the collation of the respective arguments. A reviewer of Dr. Wilson's posthumous volume, in the Protestant Episcopalian, speaking of Ignatius and his works, thus expresses himself: "Restore them to their proper chronological place, and the main controversy concerning Episcopacy proper, may be regarded as the same with the one in which the public is now pronouncing opinion, that between Dr. Miller on the one side, and Drs. Bowden and Cooke, with the smaller pieces in the 'works on Episcopacy,' on the other. With the public opinion thus gradually collecting, Episcopalians have thus far no reason to be dissatisfied. Have they not ample reason to be abundantly pleased with it?"

This is well and cautiously said. Nothing could be more safely worded. Indeed by substituting *Presbyterians* for *Episcopalians*, in the penultimate sentence, we can adopt it as our own. And though there is a gentle air of triumph, yet the conqueror bears his blushing honors so meekly that the vanquished can go off the field to the sound of the very same music. *Public opinion* is a convenient phrase. Every man's own circle is his public. The opinion of his *coterie* is, to him, *public opinion.* And although this way of "collecting" public opinion has hitherto been more current at tea-tables than in treatises, we are willing that the disputants, the reviewer, and even the authors of the "smaller pieces," should enjoy the reverberations of this popular applause.

The "*private* opinion" of the Presbyterian is here given pretty plainly. It is, nevertheless, possible that those who ask for the "reasons of things" may not be altogether satisfied with this *ex cathedrâ* decision.

From the Christian Intelligencer.

Observations on Professions, Literature, Manners, &c., in 1832; by *Isaac Fidler.* This is a dull and heavy volume; a complete specimen of London book-making. A more *edifying* proof of self-conceited importance, ridiculous pedantry, ignorance of his subject, and petty search of a situation for "priest's bread," can scarcely be paralleled. Besides these glaring offences, we doubt not the moral integrity only, but also the moral sense of any man, who can thus gravely dole out real or fictious [*sic*] conversations which may pass between persons guarded by the domestic sanctuary. We quote one example—p. 35—and we select it, because we are convinced, as Dr. Milnor has been in England, that the narrative cannot be correct.

"During my sojourn in New-York, Dr. Milnor granted me the use of his pulpit. The doctor praised my discourse; but stated, that my plain manner of delivery would not suit Americans, from their fondness of high declamation, action and attitude, so different from the chaste style of the English preaching."

Now, this *may* be true; but we should doubt our hearing, were Dr. Milnor to affirm its correctness. Our episcopal brethren in New-York will not thank Mr. Fidler for his prediction; "*the Episcopal Church will ultimately be matured into a national Church!*" God forbid! say the descendants of the Scotch martyrs of the "*killing time.*" The truth is this; Mr. Fidler's book is a beautiful sample of the absurdity of a man's gravely writing profound nonsentities [*sic*]; of that unprincipledness [*sic*] which drags all the privacies of frank and unsuspicious social intercourse into universal notoriety; of that *John Bullishness* which will admit nothing to be correct, unless it is conformed to the London standard; and of the ignorance of human nature which every preacher betrays, who marries an English gay lady, and then expects her to settle down contentedly in Upper Canada! Mr. Fidler's book will have one pernicious effect—it will spoil New-York hospitality for English Episcopal Priests!

We have no objections to the treatment Mr. Fidler has received at his reviewer's hands, and are as little pleased with that gentleman's prophesyings as any adherent of the Synod of Dort can be; but would just ask, whether his book was the more wicked because its author happened to be an "English *Episcopal* priest?" and whether the "descendants of the Scotch martyrs" are the only religionists who may be supposed to treasure up bitter remembrances as reasons against establishments?

DIOCESAN MISSIONS.—Something must be done, soon and vigorously, if these are to be sustained. Read the following statement, and be convinced. Do not wait for application, or for company, or for a more convenient season. Deny yourself the next time a petty luxury offers for enjoyment, and transfer the amount forthwith, be it five dollars or five cents, to the fund for spreading the Gospel and its blessings among those of your own household. Such an effort, *by individuals*, and nothing else, will carry our institution through with its present extent of engagements and operations.

NEW-YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

AT a meeting of the Managers of the Missionary Board, 16th July, 1833.

The Treasurer reported payments of Missionaries to that date,	$5466 04
Money received to same period,	5021 13
Leaving a balance due the Treasurer of	$444 91
And that there remained due to 26 Missionaries on the 1st of July,	$1050 00

(Signed) B. M. BROWN, *Treasurer.*

Resolved, That the Secretary be directed to publish an extract of said Report in the Churchman.

THOS. C. BUTLER, *Secretary.*

The attention of the friends of Missionaries is especially invited to the more than exhausted state of the treasury.

BISHOP OF TENNESSEE.—We have great satisfaction in communicating the following intelligence.

At the Annual Convention of the Protestant Episcopal Church in Tennessee, held at Franklin, on the 29th ult., the Rev. JAMES H. OTEY was elected Bishop of the Diocese. The Louisville Herald, from which we learn this fact, remarks:—"Mr. Otey is a gentleman of high intellectual powers, and extensive literary attainments, and we doubt not he will do honor to the high and responsible station he has been called upon to fill."—*Episc. Rec.*

The talents and standing of the Bishop elect are not unduly estimated in the terms used by the Nashville Banner, in announcing the election. "Mr. Otey is well known in Tennessee, and is highly esteemed wherever known, for his high intellectual powers, his classical and scientific attainments, his ardent zeal for the good of the Church, his self-devotion and disinterested labors in its behalf, and his exemplary life and conversation as a minister of the Gospel." "The Episcopal Church," continues the Banner, "has been gaining ground in this State with great rapidity for a few years past, new congregations have been formed in many places, and the forms and institutions of the Church have been introduced where not at all previously known. The election of a bishop will, no doubt, have a favorable and important influence in aiding the further extension of the Church."

OFFERINGS OF THE CHURCH.—We request for the communication which has been sent us on this subject, a patient and candid perusal, in connexion with that portion of Bishop Doane's Address which relates to the topic, and the appended Resolutions and Postscript—all to be found on the first page of the paper. We do not believe this measure, so old and yet so new, will be confined to the Diocese in which it has originated; and anticipate in this, as in every other instance, the happiest results from the revival of plans followed by the first teachers and receivers of our faith.

GENERAL THEOLOGICAL SEMINARY.—In the exercise of the power vested in them by the Board of Trustees, "to provide as far as practicable for more frequent exercises among the students of the Seminary, in composition and declamation, and for their further instruction in Pulpit Eloquence and Pastoral Theology, and in Ecclesiastical History," the Standing Committee have made temporary provision for instruction in those branches of study, by appointing the Rev. Dr. Wainwright Professor of Pastoral Theology and Pulpit Eloquence, and the Rev. Dr. Hawks Professor of Ecclesiastical History. We have much pleasure in announcing that both gentlemen have accepted the appointments, and will commence their discharge of the duties thus devolved upon them, with the re-opening of the Seminary in October next. The Church will be in no small degree indebted for this increase of the usefulness of its Seminary, by the accession of valuable professional services, on terms the same as those on which the Professorship of Church Polity has been so long filled,—*gratuitous labor* cheerfully rendered 'for the work's sake.'

LITERARY.

"*The Signs of the Times.*" *A Sermon, preached by the Rev.* JOHN MCVICKAR, *D. D., for the General Theological Seminary. Published at the Request of the Trustees.* 8vo. pp. 24. Protestant Episcopal Press.

WE have already expressed our opinion of this eloquent plea for a learned ministry. We have not room now for an abstract of its argument, nor for extracts illustrative of the force and skill with which that argument is urged. Because the age in which we live is characterized by "bold, intellectual inquiry," by the prevalence "of wild opinions and fanatic delusion," and by "the fulfilment of prophecy," the preacher urges the obligation of Christians to provide for such training of those who are to minister in things sacred, as may qualify them to lead and direct the current of inquiry, to confront and quell fanatic delusion, and to advance the progress of science, human and divine, to its consummation in the universal prevalence of the knowledge and fear of the LORD. "If you will but rightly regard the signs of the times," he concludes, "you cannot but appreciate the value of a well-educated ministry. Like watchful mariners, you will see the necessity of anchoring your Church beyond the influence of these shifting currents of ignorance and human passion. As Churchmen, you will feel a virtuous pride in making it an ark of safety to those driven about without chart or compass; and, as Christians, you will feel it your imperative duty to hold high and feed well that lamp of religious truth which CHRIST hath committed to your keeping, in order that over this *intellectual, enthusiastic,* and *prophetic* age, it may shed a pure, and steady, and heavenward light—that when the cry is made, (and who knows how soon it may be made?) 'Behold the Bridegroom cometh!' our Church and its true members may be ready to join in that triumph, and to 'enter in with Him into His glorious kingdom.'"

The Efficacy of a Mother's Prayers; illustrated in the Conversion and Labors of Augustine, Bishop of Hippo. A Narrative, delivered in the Chapel of the Institute, at Flushing, L. I. "Si mater non orasset, Augustinus non prædicasset." Published by and for the benefit of the Heber (Missionary) Society of the Institute. New-York: P. E. Press. 12mo. pp. 93.

THE perusal of this work left us almost disposed to follow the example of a contemporary in another instance, and quarrel with one, who, having the ability to write so usefully and so well, has heretofore turned it to so little account. The most valuable lessons are conveyed in this pleasing narrative *of facts*, in a form which must secure the interest and gain the assent of those for whom they are intended. The book is addressed both to parents and to youth, not in the earliest stage of childhood, but at that important (we had almost said fearful) crisis when the child is just putting away childish things to become a man. For the parent it is full of encouragement and impulse: the sure return of blessing upon faithful prayers and persevering effort, and the dreadful results of an irreligious education, are presented on either hand, to animate the Christian to continuance and increase of his exertions for the salvation of his children's souls, and to awaken the worldly from their ruinous indifference to the eternal interest of those whom GOD has intrusted to their care, and for whom he will require a strict account. The subject, as the title shows, especially addresses itself to *mothers;* and, as treated, furnishes an admirable corollary to Mr. Abbot's "Mother at Home." We most earnestly hope that both may have a wide circulation. They strike at the very root of evil. From the principles they lay down, and the practice they inculcate, the triumph of the Gospel will result more surely, and by them it will be extended more widely, than by any other mode of effort. Evangelize the young, and you do the work easily and effectually, which if they are once suffered to grow up in ignorance and indifference, you may attempt in vain, or with such slight success as hardly affords inducement to the undertaking.

With some slight exceptions, the execution of Mr. Seabury's plan is adequate to its importance. Reflection and advice are very happily interwoven with the chain of narration, and the choice of incident has been made with judicious care.

A little overcharging in the estimate of Augustine's character and writings, not unnatural in the historian of his conversion, and some philosophical remarks (in pages 37 and 44) on the reflection and attraction of spirits, which we do not comprehend, are all that we can wish removed from a work of which the plan, style, and spirit, are alike worthy of high praise. We heartily recommend it, for the *Family* and *Sunday School Library.*

The Life of Nicholas Ferrar, M. A. and Fellow of Clare-Hall, Cambridge. Designed particularly for Youth. Philadelphia. French & Perkins. 18mo. pp. 108.

THERE are few lives containing more that is marvellous, combined with so much that is excellent. In early childhood, the account of Ferrar given in some of the notes to Zouch's edition of Walton's lives, was one of our choicest treats, to which we were wont to recur again and again, with new zest for each perusal. It is therefore with no small pleasure that we now see our old acquaintance introduced to the young, in a form which must make him even more acceptable, and certainly much more useful, than we found him. Ferrar's life furnishes for the contemplation of the young, examples of the Christian student, the Christian man of business, the Christian gentleman, and the Christian (strange as the term may seem, we use it deliberately) anchorite, apparently as nearly perfect as fallen human nature can afford. It is impossible to fix the attention upon them without being drawn to love the beauty of holiness displayed in each. We are glad that they have been thus brought forward in an age tending to their very opposites, and trust that the meek quiet spirit displayed in all the changes of Ferrar's life and occupations will not be without its influence for good upon those to whom it is now exhibited. The work does credit to its author, and is eminently fitted for the Sunday School Library.

Boys and Girls' Library. No. XIII. *Sunday Evenings; or an Easy Introduction to the Reading of the Bible.*—Part II. Harpers. New-York. 1833. 18mo. pp. 208.

WILL these enterprising and industrious publishers never learn that a good thing is not to be done by halves? We have heartily commended the first part of this work, and the second is worthy of equal approbation. But, though the work itself might be fitly and very usefully placed in any Sunday School Library, or introduced into any family, we sincerely wish that *this edition* may not, *unless re-bound;* for who would put into the hands of children *an advertisement of more than a hundred novels,* as "popular works," such as the printed cover of this volume presents, to excite their curiosity and desire?

The Scholastic Philosophy considered in its Relation to Christian Theology, is the title of a work just published in England, from the pen of the Rev. RENN DICKSON HAMPDEN, late Fellow of Oriel College, Oxford, (the college of Keble, and Copleston, and Whately, and Hinds,) Bampton Lecturer in 1832, and recently appointed Principal of St. Mary's Hall.

THE work criticised in the following paragraphs having been republished in this country, and drawing some attention on account of the notoriety of the reputed author, some account of its character and pretensions may be not unwelcome to the reader.

Travels of an Irish Gentleman in Search of a Religion. By the Editor of "Captain Rock's Memoirs." London: Longman & Co. 1833. 2 vols. 12mo.

A more amusing affair than this has not appeared for an age—Mr. Thomas Little actually metamorphosed into a controversial divine! He recently appeared in the amiable guise of the writer of a ludicrous poem on a truly comic occasion—the distress, starvation, and murder of the Irish clergy,—and now steps forth to all appearance a most redoubtable champion of the Roman Church. But, alas! there is a certain fable in Æsop which will rise to the minds of all Mr. Little's readers. They will not, indeed, accuse the daw of having got a peacock's feathers, but of having dressed himself in some worthless finery not his own.

The volume of which Mr. Little professes, by order of his priests, to be the author, is a mixture of passages from the fathers, misquoted, mistranslated, and, in most cases, given *very wisely without reference,* which, of course, clearly establish the absurdity of Protestantism, and the usual elegant and refined Romish jokes about Luther's being a drunkard, and all Protestant parsons being fat, &c. &c. The *elegantiæ* and *facetiæ* of this volume, the biting wit of pointing out that all Protestant rectors are fat, &c. &c., are, very probably, *dressed up* by Mr. Thomas Little himself, (though marvellously ill,) but he may safely be acquitted of the learning, such as it is. If the *real* author will come from behind the masque of Mr. Little, the book and the subject shall be fully discussed, *probably to his heart's content.* But it would really be too absurd to see a controversy on the meaning of passages in Epiphanius and Augustine, and the great questions between the Romanists and Protestants, held with the author of the "Two-penny post-bag" and "Mr. Thomas Little's Poems." In the meantime, it may be said, that there is not a single passage here quoted (i. e. among those which are fairly quoted and fairly translated) which has not been noticed by Protestant writers a hundred times, nor a single low joke of Mr. Little's which has not been used till it is threadbare by Papists of the same good feelings and taste as himself. The only mischief is, that, in this sort of warfare, the Romanists were so decidedly beaten that they entirely desisted from it for a long period, and now rather ingeniously take it up again under the idea (not wholly a mistaken one) that ordinary Protestants are not prepared with answers to arguments so long given up, as not to be thought or spoken of. But the sword is only a little rusty, and will soon come forth in all its ancient strength, to cut down the army of false quotations, false translations, and citations of spurious passages which are mixed up in the Irish Gentleman's Travels.—*British Magazine.*

FAIR.

"THE Female Missionary Association of Trinity Church, New Rochelle," will hold a FAIR of Fancy Articles, on Monday, August 5th, 1833. The sale to commence precisely at half past 3 o'clock, P. M., at the Fanning House, in the village of New Rochelle, opposite the Post Office.

The friends of the Missionary cause are particularly invited to attend. Should the weather prove unfavorable, the Fair will take place the next clear day. No. 18, 3t.

JOURNALS OF DIOCESAN CONVENTIONS.

THE subscriber respectfully requests the Secretaries of the different Diocesan Conventions to favor him, by mail or otherwise, with a copy of their Journals for the present year. H. ANTHON.

New-York, July 17, 1833.

Calendar.

July 28.—8th Sunday after Trinity.
August 4.—9th Sunday after Trinity.
——— 11.—10th Sunday after Trinity.
——— 24.—St. Bartholomew.
——— 25.—12th Sunday after Trinity.

OBITUARY.

THE Rev. CHARLES H. WHARTON, D. D., late Rector of St. Mary's Church, Burlington, N. J., "fell quietly asleep in JESUS, at half past eight on Tuesday morning, the 23d, in the 86th year of his age, and the 36th of his ministry to the people of St. Mary's. I have been much with him," says our correspondent, "during his long illness, and a more peaceful and triumphant death-bed I have never witnessed. Truly our departed father, the patriarch of our little family of the LORD (being by many years the senior of the clergy of our diocese) was 'a good man, and full of faith, and of the HOLY GHOST.' May we be followers of him as he was the follower of CHRIST, and treading the same path of meekness, faith, and patience, enter into the same blessed rest!" Those only who have had the happiness of knowing Dr. Wharton intimately, can justly estimate the force of this wish. Possessed of extensive learning and a fine mind, a successful controversialist and a thoroughly furnished divine, he was nevertheless humble and unpretending as a child. The 'noiseless tenor of his way,' was pursued with even pace, with no lower wish than that of final approval from the mouth of his Redeemer. His works were done in secret, and they shall follow him, to the presence of Him who rewardeth openly.

INTELLIGENCE.

DOMESTIC.

ORDINATION.—At an ordination held on Thursday, the 11th inst., in St. Paul's Church, Hopkinton, Mass., the Rt. Rev. Bishop Griswold admitted the Rev. Ephraim Monroe, Rector elect of that parish, to the holy Order of Priests. Morning Prayer was read by the Rev. Mr. Baury, of St. Mary's Church, Newton. We are informed that an able and very impressive sermon was preached by the Rev. Mr. Stone, of St. Paul's Church, Boston. The candidate was presented by the Rev. Mr. How, of St. James' Church, Roxbury, who, together with the afore-named presbyters, and the Rev. Mr. Goodwin, of St. John's Church, Wilkinsonville, and the Rev. Mr. Babcock, of St. Paul's Church, Dedham, united with the Bishop in the laying on of hands. The Rev. Mr. Brown, of Rhode-Island, and Rev. Messrs. Millett and Foxcroft, of Massachusetts, were also present.—*Episc. Recorder.*

CONFIRMATIONS by *Bishop Doane,* of *New-Jersey.*—On Tuesday, the 16th inst., at Hope, Warren county, 5 persons belonging to the congregation of St. Luke's Church, of which the place of worship is not yet completed.

On Wednesday, the 17th, in St. James' Church, Knowlton, 3 persons.

On Thursday, the 18th, in the Court-house at Belvidere, 2 persons.

All these places were visited, and confirmation administered, less than ten months ago.

CLERICAL CHANGE.—We understand that the Rev. J. McGregor Dale has been unanimously chosen Rector of St. James' Parish, near Baltimore, and has accepted the call.—*Episc. Recorder.*

COLLEGE RECORD.—*St. John's College, Annapolis.*—At a late meeting of the newly organized Board of Trustees, the Board proceeded to establish a Professorship of *Chemistry, Mineralogy, and Geology.* By a subsequent election, Professor J. T. DUCATEL, of Baltimore, was unanimously appointed to occupy that Chair; and has since signified his acceptance. It is understood that the Professor will commence his first term of Lectures, at the close of the next course in the University of Maryland.

The Board also passed a resolution, to admit into the College, *free of tuition,* one student from each county in the State, the candidates being required to present satisfactory testimonials of good moral character, and of superior abilities. This will increase the number of beneficiaries at the College, to *twenty-nine,* who will thus be enabled to obtain a liberal education without any charge for attendance on Lectures, or for instruction in the highest branches of learning. Applications are to be made to the Rev. H. HUMPHREYS, the President of the College.

The friends of education in Maryland, have now the satisfaction of seeing ST. JOHN'S placed upon equal standing with the respectable Colleges in our sister States. The following Professorships are filled, namely, one of *Moral Science;* one of *Chemistry, Mineralogy, and Geology;* one of *Ancient Languages;* one of *Mathematics and Civil Engineering;* one of *Modern Languages;* and, one of *English Literature.* The apparatus for *Natural Philosophy* and *Astronomy,* has received very large additions, during the present year; and the Classes have the benefit of a full course of Lectures by the President, on all the topics of these two important branches. The *Collegiate course* extends through *four years;* and a Grammar School is connected with the College, at which boys are prepared for admission into the *Freshman Class.* Students from abroad may be admitted to any standing in the several classes, by undergoing the prescribed examinations, which, in their extent and severity, do not fall short of the examinations required in the Colleges of New-England.—*Maryland Republican.*

PAROCHIAL EFFORTS.

At a Ladies' Fair in Bristol, R. I., July 4, for the purpose of raising money to furnish the new Episcopal Church, and for promoting the missionary cause, the entrance money, $114, was divided between the two societies. The Episcopal tables produced $314; the Congregational tables, $153. Benj. Mott, a Bristol boy, blind from his infancy, who has been for three months at the New-England Institution for the Blind, in this city, sent to the Fair, as his contribution, a *mat*—the first fruit of his own manual labor. It was put up and bid off three times, and finally purchased for the vestry of St. Michael's Church, for $20.

FOREIGN.

The *Bampton Lecture* is to be suspended for two years, in consequence of the consumption of the proceeds of the estate left for its support, by repairs. The lecturer for the present year is the Rev. Dr. NOLAN, well known for his ingenious and learned examination of Griesbach's system of Recensions.

The *Pitt Press* building, Cambridge, erected from the surplus of funds collected to defray the expense of a monument to the memory of William Pitt, increased by benefactions given for the special purpose of furnishing Cambridge with an establishment similar to that which bears the name of *Clarendon* in its sister university, was solemnly opened on the 30th of April last, and delivered up to the Rev. Dr. Webb, Vice-Chancellor of the University, by the Marquis of Camden, chairman of the Pitt Committee.

Items of English Church Intelligence.—At Grantham, Lincolnshire, the Rev. P. Tempest has built a beautiful chapel *at his own expense,* and preached his first sermon there, Sunday, May 5th.——At Norbury, Cheshire, the foundation-stone of a new church, to be built of stone, in the gothic style, by the voluntary subscription of neighboring gentlemen, was laid May 13th.——Mr. William Greenwood, for some years an Independent minister in Torquay, Devonshire, officiating in a chapel built at his own expense, and very popular in the place, was ordained by the Bishop of Exeter, at his last ordination. About half his congregation remain with him. He is about to endow his chapel, and procure its consecration by the Bishop. At South Shields, Northumberland, the corner-stone of a new church, to accommodate 1200 persons, (800 sittings to be free,) to be erected and endowed at the sole charge of the Dean and Chapter of Durham, was laid on the 22d of May.——The Bishop of Bath and Wells (Dr. Law) is about to found a Theological Seminary at Weston-super-mare. When Bishop of Chester, he founded the similar institution now in operation at St. Bees, Cumberland.——The Bishop of Winchester (C. R. Sumner) is about to augment all the small livings in his diocese to 200*l.* sterling a year.——The Parliamentary Committee on public petitions reported 931 petitions, having 235,754 signatures, in favor of a bill for the better observance of the Lord's day.——The English subscription for the relief of the Irish clergy amounted, on the 29th of April, to 45,739*l.* ($203,081.)

Scotland.—An Episcopal chapel is now building for the accommodation of two purely Gaelic congregations at Ord and Wester Fairburn, Ross-shire.

SUMMARY.

Temperance Efforts.—The Executive Committee of the New-York State Temperance Society have from the commencement of their efforts in the cause of temperance, felt that the press was to be one of the principal means of completing the reformation, and from results already attained, they feel convinced that in no way can the advocates of the cause better promote it, than by aiding the distribution of judicious publications.

The 2d No. of the American Quarterly Temperance Magazine, and the 4th report of the New-York State Temperance Society, making a pamphlet of about 200 pages, as well as No. 4. of the Temperance Recorder with its extra, containing the proceedings of the Convention recently held in Philadelphia, are sent free of charge, as follows:

To publishers of all papers or periodicals in the Union, as far as known: who will oblige the Committee, by giving a place to this extra.

To each post-office in the Union, directed to any clergyman or friend of temperance.

To each delegate attending the Convention in Philadelphia.

To presidents and secretaries of all state temperance societies, as far as known.

To presidents and secretaries of all county societies, as far as known.

To heads of departments at Washington.

To members of Congress, governors of states, mayors of cities; all colleges, reading-rooms, temperance houses, &c. &c., to the extent in all from 10 to 12,000.

The Society earnestly commend these documents to the careful perusal of all those into whose hands they may fall, and after perusal, it is hoped extensive circulation will be given to them. The Committee have sent, and will continue to send, "to any clergyman, or friend of temperance," the Temperance Recorder, to every post-town in the United States gratuitously. This circulation, the Committee have abundant reason to think has done much to advance the cause, as well as to add to their lists of subscribers, which now amount to about 40,000.

The Committee solicit for the Quarterly, the patronage of temperance men, if they think it deserving. The terms are $2 per year, and postage paid by the Society, which will, it is supposed, render it a cheap work.—Should there be profits on this or any of the publications of the Society, they will be devoted to the cause. It would greatly encourage the Committee to renewed efforts, should the circulation of these publications produce subscriptions, that would enable them to extend the influence of the press, by increasing the circulation of temperance information gratuitously.

EDWARD C. DELAVAN,
Chairman of the Executive Committee.

ACKNOWLEDGMENTS.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States acknowledges the receipt of the following, viz:

From Rev. William Shelton, Agent,—	
A collection in St. Paul's Church, Buffalo,	$30 00
A collection in Batavia, - - -	23 00
From Rev. Dr. McVickar, Agent, - -	242 64
	$295 64

EDWARD R. JONES, *Treasurer.*

July 24, 1833.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 25th, from the following persons, viz:—

H. Chase—Rev. Allston Gibbs—E. Parsons—Rev. E. Punderson—Rev. John A. Clark—Rev. H. R. Peters—Postmaster, Hector—James B. Urquhart—S. Babcock—Charles A. Converse—Postmaster, Albany—Isaac Hempsted.

EFFICACY OF A MOTHER'S PRAYERS.

JUST published, and for sale at the New-York Protestant Episcopal Press, price 38 cents,—The Efficacy of a Mother's Prayers, illustrated in the Conversion and Labors of Augustine, Bishop of Hippo. A Narrative delivered in the Chapel of the Institute at Flushing, L. I.

Published by and for the benefit of the Heber Missionary Society of the Institute.

DEATH OF THE RIGHTEOUS.

JUST published and for sale at the New-York Protestant Episcopal Press, THE DEATH OF THE RIGHTEOUS, OR, THE WAY OF HOLY DYING. By M. De La Placette. Translated from the French, by Lewis P. Bayard, A. M., Rector of St. Clement's Church, New-York.—Price One Dollar.

"In presenting to the public such a work as this, at the present time, the translator is entitled to the sincere thanks of every friend of JESUS. And many souls, it may be hoped, to his great joy, will derive from these pages that knowledge which maketh wise unto salvation."

"In commending this volume to general notice, it may be particularly stated, that it is in an eminent sense *a family book,* and also that it is entitled to a place in *the library of every parish,* and of *every Sunday School.*—*Reviewer.*

Thoughts for Troublous Times.

There is a path of peace—'mid tangled grove,
A moonlit way of sweet security,
Bright holydays that form a galaxy
To make a road to heaven—streams from above,
Whereon the spheres of duty kindlier move,
Drinking pure light and heaven-born harmony.
It is the path of thy calm Liturgy,
Ancient of Mothers, in parental love
Daily unwinding from thine annual maze
Treasures that grow not old,—whence still may grow
Fresh adoration! On thy face, (of thee
Praying to be more worthy,) as we gaze,
Thy soul comes forth in beauty, and thy brow,
So calm, is full of holiest Deity!

And let me, loving still of thee to learn,
Thy weekly collect on my spirit wear,
That so my steps may turn to practice clear,
And 'scape the ways where feverish fancies burn.
So may thy Sunday thoughts at every turn
Meet us, like healthful founts in Elim green,
Casting a freshness o'er the week. This scene
Of outward things, as still the wheels return,
Leads sternly to decay. Thou, ever true,
As on the grave and withering age we gain,
Thy tale of better things dost still renew;
Like strain which pleased our childhood's pensive ear,
Still as we older grow is doubly clear,
And sweetness new unwinds from out its olden chain.

No! I have guilt enough—I wash me clear
From all the press, reckless of sacred truth,
Daily pours forth, as from Avernian mouth,
To load the poison'd air. Henceforth whate'er
Of evil falls on my unwilling ear
In public things or men, shall urge me on,
A voice which calls to something left undone,
A spur in sides of duty; for I fear
From earth, sick with our varied crimes, ascend
Those vapors which now throng heaven's lowering roof
And hang in thunder. Still, meek mercy still
Pleads—and the uplifted vial is aloof.—
Dread pause! and now he is his country's friend,
Who cleanses his own heart from secret ill.

British Magazine. W [ordsworth ?]

SUNDAY SCHOOLS.

Under this head we are happy to introduce our matter this week, with extracts from the full and gratifying report of the

GENERAL THEOLOGICAL SEMINARY SCHOOL.

Especial pains seem to have been taken in the preparation of this statement. While we think all unnecessary minuteness in such articles should be avoided, we cannot but object to the *very summary* manner in which they are sometimes drawn up. The mere hearing of lessons is but a small part of the Sunday School design. Improvement in manners, in morals, in religious feeling; love of sacred exercises, of the Church, and of its institutions; knowledge of divine things; acquaintance with self, with God, with Christ as a Saviour; the reaching of parents by means of the children, and inducing the latter to give heed to the things which belong to their everlasting peace; the making of every household a household of faith;—such are among the objects which the Sunday School contemplates.

Let there be, then, something more than a *statistical* account furnished of each school. Let every thing of an interesting nature, every thing which by practice has proved to be an improvement, every thing which exemplifies the beneficial tendency and successful results of the Sunday School cause be related. This is very happily done in the report before us.

The whole congregation, it would appear, were in some way or other engaged in the good work, dealing their bread to the hungry, clothing the naked, endeavoring to spread all around their neighborhood the light of divine truth, to make known God's saving health, and to reveal that only name in which is salvation.

Even the "mite" of the widow becomes instrumental in making some rich. This report furnishes abundant evidence of what a Sunday School may do when its operations are carried on with spirit, efficiency and system.

In these remarks we intend no disparagement to other reports. We trust our readers have found in preceding accounts very much of the *fulness* which we commend in this, and we assure them, there is much that will gratify in those which are to follow.

"Scholars, 574; teachers, 41. Number of volumes in the Library, 230. Subscribers to the Children's Magazine, 140.

The school is taught in the basement of St. Peter's Chapel, and enjoys the pastoral supervision of its Rector. All the scholars who are capable of joining in the services of the sanctuary, worship regularly with the congregation in St. Peter's.

A regular service is held and a sermon preached in the school-room, by the Rev. Mr. Haight, on the afternoon of Communion Sundays, at which all the children attend.

It was gratifying for the teachers to know, however, that a very considerable proportion of their pupils continued in regular attendance on the services of God's house, after the opportunity for instruction in their school had been taken away; and that in the case of one class at least, the usual school hours were occupied in prosecuting among themselves the studies which, under other circumstances, would have claimed their attention in the public exercises of the school."

Fruits of Thorough Visiting.

"The increase over the number reported last year is chiefly to be attributed to a system of visiting, adopted immediately after the re-opening of the school. The whole neighborhood from which it was considered practicable for children to attend our school, was apportioned into a number of districts of convenient size, and these distributed severally among the students who were teachers of the school, with the expectation that they would be enabled to make a monthly visit to each family, explain, where it was necessary, the nature and advantages of Sunday Schools, and urge, in all cases, the attendance of the children at the school, and the parents at the sanctuary. Connected with this, was also undertaken the regular distribution of religious tracts by the visiters within their several districts; an undertaking which will, it is trusted, by the divine blessing, be instrumental in the accomplishment of much good, and in the prosecution of which it becomes us to acknowledge, that we have been aided by the kindness of the Female Episcopal Tract Society of Philadelphia, and the New-York Episcopal Tract Society. This system of visiting has been prosecuted with a degree of regularity, and has succeeded in spreading among the destitute around us, a general knowledge of the opportunities afforded by our school, and in securing an unprecedented accession to its numbers. In many instances, it has afforded us the satisfaction of learning in how high an estimation the school was held by those whose children had for a long space of time been attached to it, and in some cases how successful an instrument it has been in removing prejudices against the institutions and character of our Church, by the diligence and faithfulness manifested by the teachers toward their young charge. It still remains a rule among us, that each teacher should be regular in his visits to the family of each of his scholars; and it is the universal and invariable experience of the school, that wherever and whenever this duty is most faithfully performed, there and then is manifested by the scholars the greatest regularity and interest in their duties. It has also become the practice of several of the teachers, to receive a weekly visit from their classes collectively, when, by kind and familiar intercourse, and free and appropriate instruction on religious subjects, not only the attachment of pupils to their instructers is increased and strengthened, but their minds are furnished with new associations, and enlightened and impressed with religious truth, perhaps even more directly and forcibly, than in the public exercises of the school. Could the circumstances of the teacher permit in all cases the general adoption of this practice, it cannot be doubted that results would follow of the most happy and valuable kind."

Temporal Wants Relieved—Acknowledgments.

"In stating the causes of its present prosperity, therefore, we cannot omit mentioning also the means which have been employed for preserving it, or fail to express our continued sense of obligation to the Female Mite Society, whose benevolent efforts in behalf of our school commenced with its existence, and which through the past winter, as through all preceding ones, has done much, especially through the efforts of its chief conductress, in supplying, with comfortable clothing, many of our destitute scholars. We have now also the additional satisfaction of acknowledging, in behalf of our charge, that we are scarcely less indebted for the exertion of a similar benevolence, to an association of ladies, chiefly from among the teachers of our school, who, though few in number, yet warm in spirit, by their persevering liberality and industry, have greatly contributed to the same good object, and have, as we trust, found their reward in seeing to so considerable an extent the naked not only clothed, but brought within the reach of an influence, which will probably operate for their eternal good. In opposition to an opinion, which has found some currency, that the efforts of the Sunday School should be strictly and entirely of a spiritual character; or, if directed to the relief of temporal wants, that it should be done so privately, as to leave the objects of benevolence ignorant that their teacher and school exerted, in their behalf, any other than a spiritual beneficence; we cannot but believe, judging both from reason and experience, that such manifestations as the benevolence of these ladies have enabled us to make, of the interest of the Sunday School in the temporal as well as the eternal welfare of our scholars, tend to increase their attachment and confidence in their teachers, and dispose them more readily and attentively to regard the lessons of heavenly wisdom in which they have been instructed."

Preparations for the Ministry.

"Such of the larger scholars as can do it, consistently with their weekly employments, attend on the Rev. Mr. Haight's Bible Class on Saturday afternoons. In the former report, mention was made of the fact, that for two of our pupils successful efforts had been made to secure the advantages of a liberal education, with a view to their engagement in the work of the ministry. We can at present only express our thanks to those who have kindly afforded co-operation in their behalf, and our satisfaction in the promise which the development of their character gives of their future extensive usefulness in the Church of Christ. The pursuits of the conductors of our school cannot but excite in them a special interest in such a matter, and lead them to regard the Sunday School, not only as a nursery for Christians, but also for embassadors for Christ. Such, they believe, Sunday Schools might become to a far greater extent than they ever yet have been; and such, it is believed, that, with the encouragement and aid of Christian benevolence, the school under our immediate charge may be; as, in addition to those already mentioned, several others of its members are in reference to this matter, objects of anxiety and hope."

Spiritual Improvement.

"Its spiritual condition is all that we can now, consistently with the nature of this report, be expected or permitted to notice. We cannot but be conscious how far in our case the results, and therefore our efforts, have come short of what they might and ought to have been; and yet it would be ungrateful in us not to acknowledge that we have been prospered in some measure by the divine favor. 'You have great reason to be encouraged and to persevere, for God is blessing you in what you do,' was the language of a poor but pious woman, in reference to our school some months since, after narrating some circumstances concerning one of our scholars, and we have occasion to be thankful for the hope which the piety of some, though it be but a small proportion of our scholars, the seriousness of others, the reformed conduct, the increased interest and attention of others, lead us to entertain, that however far we fall below our obligations, the divine blessing is in some measure causing the little we do, to result in good to man, and honor to our blessed Redeemer. If such blessing is permitted to attend on such feeble efforts, how great is the prospect of success should the work be engaged in with an earnestness of heart, a strength of faith, an importunity of prayer, and a persevering activity, proportioned to its magnitude, to the greatness of the reward which is offered to fidelity, to the debt we owe to the Lord who bought us! Six members of the school have determined to present themselves at the approaching occasion of confirmation at St. Peter's, and probably before that time the number may be increased: they are all, it is believed, correctly and deeply impressed with the solemnity of the obligations into which they will then engage; and it is hoped, that the consistency of their character hereafter will continue, as it has done hitherto, to attest the sincerity of their profession. That this may be the actual result, and that many more of a like spirit may be raised up in the midst of us, consecrated to the service of God on earth, and the enjoyment of his presence and favor in heaven, will, by the assistance of the Holy Spirit, be the burthen of our prayers, and the object of our continued exertions."

ZION CHURCH.

Would that the impossibility to increase the number of scholars in every Sunday School could be traced to the same cause as that mentioned in the report of this school!

"Number of scholars, 298; teachers, 29.—The utmost exertions have been made to enlarge our number, but we are happy to assure the Board, that the activity of our own and other denominations has left scarcely a new scholar to be obtained in our district.

The monitorial class continues to be a chief object of our attention, and several of its members will be appointed teachers as soon as their assistance is indispensable: four of them have already been promoted to that office, of whom two continue actively engaged in the school.

A system of visiting has been adopted, which, wherever it has been complied with, has been found in the highest degree beneficial. Visiters are appointed, whose duty it is to call upon every absentee, while the teachers are expected to visit each member of their classes, at least once a month.

The Children's Magazine continues to be found a most valuable auxiliary to Sunday School instruction: in some of the classes it is used as a reading book on the Sunday next after its appearance. There are 60 copies of this valuable little work taken in conjunction with the female department."

"We have been deprived of two of our children by death. One who was with us at the last anniversary, died a few days after; the other lingered through months of suffering, manifesting so much sweetness and patience, as to excite the cheering hope that young as she was, she had imbibed the spirit of that Saviour who died for her."

Benevolent Association.

"A benevolent association has been formed by the teachers, for the purpose of affording relief to the most destitute scholars, which, it is believed, has been productive of much good, as we are not aware of the misapplication of our bounty in any instance. In reviewing the events of the past year, the Superintendent finds abundant cause of thankfulness to the great Head of the Church, for the blessings which, as a school, we have experienced; and although no instance of remarkable improvement can be recorded, or the direct influence of our labors be known, yet, having a promise and a pledge, we humbly trust they 'will not be in vain in the Lord.'"

ST. CLEMENT'S CHURCH SCHOOL.

"The annual review of our school affords occasion of new thanks to the divine Author of every perfect gift, for his blessing on our imperfect exertions. There are registered about 280 scholars,—average attendance of teachers about 35,—10 male and 25 female. There are two classes for those who are preparing to be teachers, who receive instruction in the Festivals and Fasts. A lecture is delivered every Friday evening by the Rector, addressed particularly to the teachers, in which an exposition is given of that portion of the Scriptures appointed for the lesson of the ensuing Sunday. This exercise has been found attended with highly beneficial results, making the teachers more attentive to their duties, and more encouraged to proceed in their benevolent work. Four teachers have received baptism, three have been confirmed by the Bishop, six have been admitted to the holy Communion.—The number of scholars baptized during the past year is 65."

PROTESTANT EPISCOPAL PUBLIC SCHOOL.

"Our school labors under the great disadvantage of not being connected with any church, and consequently we have no source from whence to draw our teachers, and have to depend altogether on those pious individuals from churches in the vicinity, who take such an interest in the children who assemble here to receive spiritual food, as to unite with us in imparting it to them.

The teachers meet often, and encourage each other to persevere, for the harvest truly is great, but the laborers are few; yet we trust, by the blessing of God, that our exertions will be crowned with success, and that all of the children under our charge will rejoice at having attended the Sunday School of the Protestant Episcopal Public School."

Infant Department.—"The present number of scholars registered, is 115; 79 have been admitted. The school was closed on account of the sickness in July, and re-opened in October; since which time 10 scholars have been dismissed, and two transferred to classes in the upper school. From 30 to 40 have attended regularly, and since the weather has become more pleasant we have numbered 54.

Many of the children have been deprived of the benefits of instruction during the winter, from want of suitable clothing. This has been remedied as far as the limited means of the Gleaning Society, attached to the school, would allow. The Superintendent has had the sole charge of the school, with the assistance of a teacher for a few weeks only. It is hoped that ere long, some may be found willing to share with her the arduous, yet pleasing duties, of instructing the young.

The scholars are in general attentive; and although the fruit of our labors may not at present be known, yet the animating promise is ours, that we shall reap in due season if we faint not."

CHARACTERS.

For the Churchman.

BISHOP COMPTON.

Henry Compton, Bishop of London, under Charles II., James II., William and Mary, and Anne, is better known to general readers by the conspicuous part he bore in several political events, than by his character as a Christian bishop. We wish to bring the latter to light, for example's sake.

He was of noble descent, being a younger son of the Earl of Northampton, who was slain fighting for Charles I. in 1642. He was on the field of battle (at Edge-hill) in early boyhood, and his education was not unlike this beginning. He was a soldier in Flanders, a courtier with the exiled princes, a traveller in almost all Europe, till more than thirty years of age. Then he took Orders, and the charge, first of a small, then of a larger parish. Successive promotions within two years to the Mastership of the Hospital of St. Cross, Winchester, to a Canonry of Christ Church, Oxford, and in 1674, to the Bishopric of Oxford, were in all likelihood the consequence rather of family connexions than of his personal merit. In 1676 he was translated to the see of London, which he filled nearly 34 years, through troublous and trying times. Under Charles II. he was intrusted with the preceptorship of Mary and Anne, daughters of the then Duke of York, and afterward successively Queens of England. The former, at least, did no small credit to her tutor; to whose care to imbue her with the true faith of Protestant Christianity, the preservation of that faith in England is in no small measure owing. Under James II. he distinguished himself by taking a lead in the memorable stand of *the seven bishops* against the encroachments of despotism. Under William and Anne, he was most remarkable for a moderation and meekness which made him equally unacceptable to both the fierce contending parties. At all times he was a bold and firm opponent of the groundless pretensions and corruption of the Church of Rome. By his own efforts, and by the encouragement of those of others, both in the pulpit and with the pen, he made himself prominent in the maintenance of the principles of the reformation, to such a degree as to obtain the name of "the Protestant bishop."

Thus much of his public life. To a few isolated traits of his private and ministerial character we would particularly direct the attention of the reader.

He was 'given to hospitality.' His table, always bountifully furnished, was open to all whom business or esteem induced to come. But this is an easy virtue: he extended it to the stated daily maintenance of twelve poor people, and the casual relief of as many as chose to ask, with any pretensions to desert. Many aged and infirm persons, and widows, received their whole support from him, in annual pensions. He kept constantly a number of children of both sexes at school, at his own cost and charge; and yearly maintained several young men at the universities, and put many others to trades, the sea, &c. All such beneficiaries he considered as his bounden care till they were in a sufficient way of providing for themselves; never turning any off, until settled in their respective stations in life.

Much of his large revenue was spent in providing for the permanent advantage of the Church, by the purchase of advowsons, (rights of presentation to the cure of parishes,) which he vested in his see; and the buying in of impropriations, (claims of laymen to the tithes, or maintenance of the clergy,) which he settled on the vicars of the several parishes.

Once, upon occasion of a quarrel between a London clergyman and his parish, the matter came before the Bishop. Among other things the complainants proved that their Rector had spoken harshly and contemptuously of Bishop Compton. 'I am glad of it,' was his remark; 'for he has thus given me an opportunity of setting you a good example in forgiving him.'

He was exceedingly strict and regular in his devotions. His own private hours were never neglected. In his family he had morning and evening service daily at the canonical hours; and besides, began the day with the Litany, and closed it with select prayers from the Liturgy; on all these occasions being himself (when not unavoidably hindered) a constant attendant.

Wherever he resided, or visited, he made it a point to preach; which he did earnestly, plainly, and acceptably. Beside this, he was accustomed to convene his clergy in small assemblies, propose some topic of theology, and join with them in a free and serious discussion, which he himself summed up at the conclusion. Many of these discussions he afterward drew into regular treatises, several of which, together with his charges, have been published, under the title of *The Bishop of London's Conferences.*

So anxious was he to discharge faithfully his trust, that he designed (and was hindered only by unexpected troubles and sickness) to *cross the Atlantic*, in a visitation of the then infant provinces of America; which, it is well known, formed part of the Bishop of London's cure, down to the revolution.

He died tranquilly; left no fortune, though his income had been unusually large; and, at his own request, lies buried at Fulham, with this sentence for his only epitaph:

ΕΙ ΜΗ ΕΝ ΤΩι ΣΤΑΥΡΩι.

"SAVE IN THE CROSS." *Gal.* vi. 14.

THE BISHOP OF EXETER.

No man ever had more of the courtier in his composition than Dr. Phillpotts. He is a clerical Chesterfield. And as to his bows—their profundity, empressment, and frequency—Sir Charles Grandison must have been his model, and Richardson alone could do them justice! Perhaps his long and close intercourse with Bishop Barrington, himself a finished gentleman, might have contributed to throw that air of overpowering urbanity into his look and language. Of middle stature, with a keen, quick eye, ready comprehension of the views of others, and a rapid response to them, he is a thorough man of business. Study, or care, or ambition, has much and deeply furrowed his countenance; but the pliancy of his person equals the pliancy of his politics! Yet he is an able, keen and persuasive writer. The rectory house at Stanhope, with its conservatories, hot walls, and forcing-houses, was built by him. It is worthy of the splendid benefice to which it is attached. He writes rapidly and without effort. Apart from his political transgressions, he has received hard measure from the public press. At Stanhope he preached constantly and earnestly, took his full share of the duty of that populous living, and was ever ready to perform the meanest and most laborious pastoral offices to the humblest of his flock. This point in his character his opponents have carefully kept out of sight, and most unfairly. He was a zealous, indefatigable and generous parish priest.—*Wychcotte of St. John's.*

Bishop Phillpotts may be a truly pious man and exemplary pastor,—but his portrait does not exactly corespond with our idea of a Christian Bishop.

PRACTICAL.

HOW TO KEEP THE LORD'S DAY.

As for the particular mode of employing the Lord's day that is most befiting a Christian, it would be scarcely possible to lay down in detail any set of precise rules, such as would be equally suitable for all descriptions of people; and were it otherwise, the strictest observance of such rules would go but a little way toward the proper sanctification of the day by each individual, unless he did all that he judged right to be done, heartily and cheerfully, "not grudgingly or of necessity;" "for God loveth a cheerful" worshipper, as well as "a cheerful giver," and has taught us that we should "serve the Lord with gladness."

I will rather exhort you, therefore, my Christian friends, to fill your heart every Lord's day with the thought of the great and glorious occasion of it—the resurrection of your Master from the grave;—with gratitude and love toward Him, "who suffered for our sins, and rose again for our justification;"—with the thoughts of your own resurrection, when He "will raise those up at the last day" who shall have truly loved and obeyed Him in this world;—and of that great Lord's day, (which shall never have an end,) which his faithful servants will then begin. Fill your heart with such thoughts as these, and act so as to testify to all around you that those *are* your sentiments, and that you are not ashamed to own them.

And lastly, remember to make the first day of the week a *preparation* for the rest. Do not lay aside all thoughts of religion, as soon as the Sunday comes to an end; reckoning that you have had enough of the whole business for one week, and may fairly set your whole heart on the concerns of the world, for the remainder. It cannot satisfy a sincere Christian, to serve God *only* one day in seven, and to serve mammon the other six. But endeavor to apply to the practice of your daily life all that you shall on that day have learned of your religion, and to fulfil the good resolutions that you shall have formed. Endeavor in short to become, and so show yourself to all around you, the *better Christian all the week, in consequence* of your employment of Sunday. And may it please God so to bless this sacred day to us, that each succeeding week may find us better Christians than the last; not only, so much the nearer (as we must be) to the grave, but so much advanced in our preparation for a better life beyond it.—*Whately.*

From the Episcopal Recorder.

TO YOUNG MARRIED PERSONS, ON BECOMING PARENTS.

Motives not only of affection, but of duty, induce me to offer my congratulations to you, on the late interesting accession to your family, and with my kindest wishes, I would offer some reflections and advice, which I hope may be useful to you in your new and responsible character. How solemn is the thought! that the lovely infant, who now unconsciously reposes on its parents' love, possesses an immortal spirit that will either soar to heaven, or sink to endless wo. O! that you may both feel the worth of that jewel intrusted to your care, as God would have you to estimate its value. Remember, my dear friends, that from its earliest state of intelligence, it derives from you those principles which are to regulate its future life; it looks to you for example and precepts, in accordance with the Gospel of Christ. Let me beseech you both, as you value your own and your offspring's eternal peace, early to "train it up in the nurture and admonition of the Lord;" let the first budding of his youthful powers be directed to the chief end of his existence; let his sparkling eyes be early taught to peruse the holy volume of inspiration; his ears be familiar with lessons of a holy character; his tongue be taught to lisp the praises of redeeming love; his feet directed to the Sabbath School and the house of God; his hands clasped and his knees bent in the attitude of prayer: above all taking care that his first powers of observation be led to see in his parents' conduct the Gospel of Christ embodied. May the family altar, instruction and example, be among those sweet and hallowed spots, which in the future years of life's vicissitudes shall return to refresh his weary spirit with thoughts that breathe of heaven. Frequently meditate on the coming judgment, when you and your family must appear before Christ to answer for the fidelity with which you have fulfilled your trust: pray for your child, and O! train him for eternity. How often has a pious mother been made the instrument of giving to the Church of Christ, a faithful messenger of the everlasting Gospel; what an honor! my dear friends, if this should be your happy lot. Perhaps you both say, "Who is sufficient for these things?" I answer, no unassisted human being, no unconverted human being; but he or she whose heart is sanctified by grace, who has an interest at a throne of grace, who leans upon an Almighty Saviour, has nothing to fear. If you wish your offspring to be the children of God on earth, and inheritors of the kingdom of heaven, be yourselves decided, real, heart-changed Christians; dedicate yourselves, your children and household, to the service of God; and as a commencement of this devote your first-born publicly in the ordinance of baptism to the Saviour of sinners.

Ere I close, let me recommend a guest to you, who will abide with you for ever if you will but open your hearts and house to receive him; he is a noble guest; once he visited the earth, but then "he was despised and rejected of men," notwithstanding which, he still condescends to visit the inhabitants of this world, and even to entreat them to open unto him, and this he stoops to, only to do them good; he is a king, and yet if you will but admit him, he will not rule you with rigor as an earthly monarch; no, his is a sceptre of mercy, and his banner over you shall be love; he will not restrain your rational pleasures or chill your natural sensibilities—no, his presence shall sweeten all and cast a mellow ray of chastened piety over every blessing. If he be with you, he will bless you in basket and in store; if you are in doubt or difficulty, he will direct you; if in trouble, he will comfort you—"He is a friend that sticketh closer than a brother"—he will gather your children into his bosom and protect them from every snare; nothing can harm you if this noble guest abide with you; he will even conduct you down to and through the dark "valley of the shadow of death;" "his rod and staff shall comfort you even there, and at last he will land you safely beyond the reach of sin and sorrow." Perhaps a heathen might ask—"Who is this King of glory?" but you, my friends, know that this is the "Lord strong and mighty," Emmanuel, "God with us," who seeks an entrance to your earthly abode; and all he asks is, that you would expel every thing displeasing to him and injurious to yourselves. May the language of your hearts be that of pious Ruth, when she said, "Whither thou goest will I go, thy God shall be my God, and thy people my people;" and may this be your covenant God for time and eternity, is the prayer of your affectionate friend.

THE BEST RESOURCE.

John of Salisbury's Advice to Thomas a Becket, when he was an Exile, under his King's displeasure, in the cause of the Church of Rome.

"My advice then to your lordship, and my earnest wish, and the sum of my entreaties is this, that you will commit yourself with your whole soul to the Lord, and to your prayers. It is written in the Proverbs, 'The name of the Lord is a strong tower; the righteous runneth into it, and is safe;' (xviii. 10.) In the mean time, to the best of your ability, put aside all other business: other things are indeed important and necessary; but what I advise is still more important, because more necessary. The laws and the canons may profit much, but not for us under our present circumstances.

Believe me, my lord,

'Non hæc ista sibi tempus spectacula poscit.'

These things are better food for curiosity than for devotion. Your lordship recollects how it is written, that, in the sorrows of the people, 'Let the priests, the ministers of the Lord, weep between the porch and the altar; and let them say, Spare thy people, O Lord!' 'I communed with my own heart,' saith the prophet, 'and my spirit made diligent search.' (Ps. lxxvii.) 'In the day of my trouble I sought the Lord.' Thus teaching us that to cleanse and discipline our spirit is the way to ward off the lash of conscience, and to obtain for us the loving mercies of God. Who ever arose with a feeling of contrition from the study either of the laws or even of the canons? The exercises of the schools, too, are more likely to puff us up with the pride of science, than to kindle within us any feeling of devotion. I would far rather see your lordship's thoughts employed upon the Psalms, or on the sermons of the blessed Gregory, than intent upon this philosophy of the schools. Far better were it to confer on serious subjects with some spiritual person, and to warm your feelings by his example, than to dwell upon and discuss the subtle controversies of secular literature. God knows the sincerity with which I speak this—your lordship will receive it as seems good to you. Yet be assured that if you do these things God will be on your side, and you need not fear what flesh can do unto you. He knows that in our present troubles we have no mortal arm to lean upon."—*British Magazine.*

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